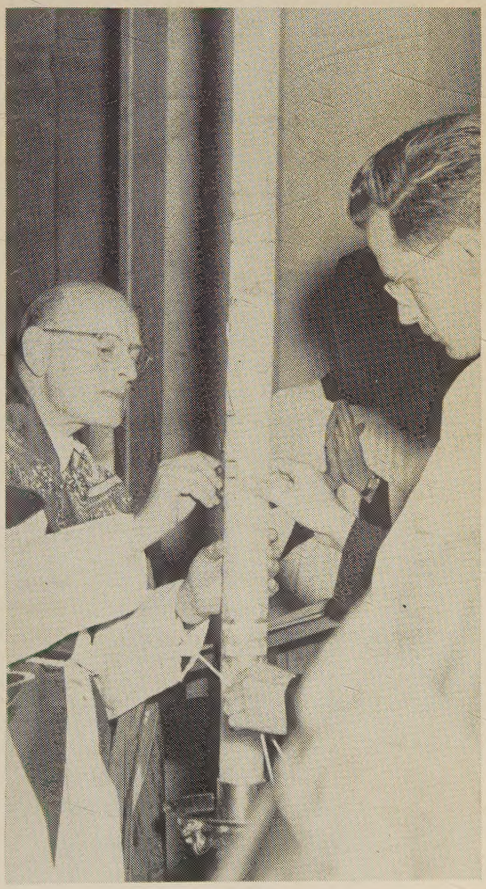
The Priest

Edited By Priests For Priests



March, 1958

rente Calamo 179
blems of a
ntroversialist 201
ile Work—
n Enquiry 206
al Security
r Priests 212
ed Unionism:
n Objection
affirmed 218
Dilemma Facing
form Judaism 226
ia: How Old
e New 229
Liturgy
d Rubrics 233
Code of
non Law 237
t the Birds
d the Bees, etc.—
Protest ..... 24[illegible]
Reviews 245
espondence 256

EMKAY

Quality you can Rely Upon

The name Emkay on the Church candles you buy is a symbol of absolute *dependability* and confidence; as perfect a symbol as a candle can be.

You can depend on Emkay for candles that meet Church specifications in every single respect.

You can depend on Emkay for candles that burn cleanly and evenly, are uniform in color and are guaranteed to give fine performance.

You can depend on Emkay for lowest possible prices consistent with high quality.

And you can depend on Emkay for a *complete* line of Church candles available from one convenient source,— your experienced Emkay representative.

MUENCH-KREUZER
CANDLE CO., INC.
SYRACUSE 1, N.Y.

NEW YORK 225-5th Ave. Room 639	CHICAGO 4140 W. Chicago Ave.	BOSTON 73 Park Drive
NEW ORLEANS 6140 General Diaz St.	LOS ANGELES 745 E. Pico Blvd.	

Purveyors to the Vatican by Appointment

Muench-Kreuzer Candle Co., Inc.
Dept. T-358 Syracuse 1, N.Y.

Please send me your new 28-page, completely illustrated Candle Catalog.

Name .....

Street .....

City ..... State .....

CONVERT WORK

BY PRIESTS

WORKING IN AREAS THAT ARE 94% NON-CATHOLIC

"LARGE INQUIRY CLASSES"

This book is entirely different from any other book on making converts. "Large Inquiry Classes" explains in detail the method used to bring to Inquiry Classes groups ranging from 100 to 300 Non-Catholics per parish for each class.

"THE PARISH CATECHISM"

by FATHER FARRELL

emphasizes concreteness and simplicity without sacrificing thoroughness. If you want a well instructed convert give him a book that gives a thorough practical explanation of the Faith.

"Instructions for Non-Catholics"

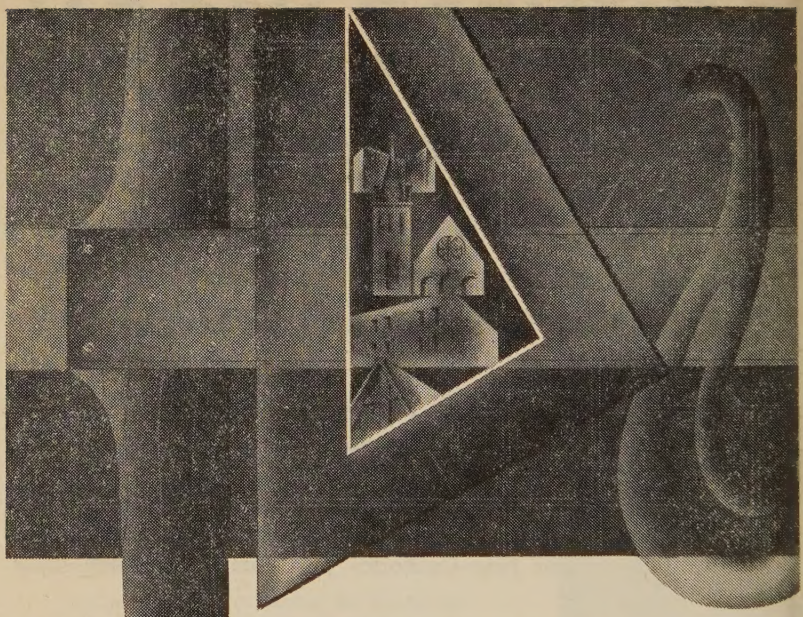
by PARISH PRIESTS

A more complete explanation of the Faith for those for whom a catechism is not adequate. Lessons for the Non-Catholic who cannot attend class. Lectures for the priests teaching Inquiry Classes.

United Book Service

609 EAST 89th STREET DEPT. P CHICAGO, ILLINOIS

Also available at all Catholic book stores



TO GO BEYOND THE BLUEPRINTS

Fund Raising is Necessary

Parish building programs can only move forward when the needed money is available... not in the form of pledges or promises, but in funds actually collected.

Campaigns to raise these funds for Catholic institutions is the sole business of Hugo A. Gold Co. Pastors or others in authority in parishes where our campaigns have been conducted will tell you the measure of our success.

Hugo A. Gold Co. services are used internationally to raise funds to complete building programs, increase weekly parish income, finance repairs and alterations, and for other worthy purposes. Charges are based on actual results. Good will and enthusiasm of parishioners is increased. The dignity of Holy Mother Church is fully maintained.

FOR THE CHURCH UNIVERSAL

HUGO A. Gold COMPANY

ECCLESIASTICAL FINANCIAL PLANNERS

Exclusively Catholic

write or phone collect to any of these Hugo A. Gold Co. offices

WESTERN OFFICE: 1987 Macon Street, Aurora, Colorado • EMpire 6-1716
MIDWEST OFFICE: 821 No. Karlov Avenue, Chicago 51, Illinois • BElmont 5-7055
WEST COAST OFFICE: 3450 Geary Blvd., San Francisco 18, California • SKyline 1-8600

Currente Calamo

'Odor Of Sanctity'

WE note that the Trappist monk and long-time contributor to THE PRIEST, Father Eugene Boylan, is in this country trying to interest retailers in perfume made by the monks of his monastery. Father Eugene is prior of the Abbey of Our Lady and St. Samson on Caldey Island off the Welsh coast. He has with him hundreds of samples of the perfume, made from lavender and wild flowers.

(It will be recalled that Father Eugene was an atomic physicist at work in Vienna before taking up his priestly studies.)

After being harassed for lack of funds, the monk hit on the idea of using the wild flowers and lavender which grow in profusion on the island.

What to name the new scent? The English are having a high old time over this question. Someone suggested "Mea Culpa," but then "it hasn't quite got that definitive quality one would like, such for example as *Jus a cauda Bullae Papalis* as a name for oxtail soup which added interest to the menu of an episcopal luncheon in celebration of a jubilee of happy memory.

Other suggestions were "Whiff of the Cloister" — not too appeal-

PICTURES & PRINTS

ORIGINAL IN THE GLASGOW ART GALLERY SCOTLAND

"Christ of Saint John of the Cross"
Salvador Dali
28 x 15¼ — $12.50 postpaid
14 x 7¾ — $3.50

This magnificent painting has proved one of the most popular of our outstanding collection of religious masterpieces. Whether you are seeking an old master, contemporary or modern masterpiece to glorify your church, home or school, Oestreicher's, America's oldest and largest print house is sure to have it in the finest quality available. Superb full color reproductions faithful to the brushstrokes of the originals. **Send for our complete catalog of "Prestige Prints" illustrating over 500 works, listing more than 4700 pictures including many religious masterpieces.** $1. postpaid.

Oestreicher's

Dept. P
1208 Sixth Avenue
Bet. 47th and 48th Sts.
New York 36, N. Y.

ing — and, of course, the inevitable "Odor of Sanctity."

A year's subscription to THE PRIEST goes to any reader with a happier inspiration.

'Holy Hucksters'

UNDER that title, "Time" sought to heap ridicule on our Church in its Christmas issue. It cannot be denied that we are vulnerable and, of course, one has come to expect that "Time" will seek to show the seamy side of religion whenever that is possible. The entire item follows:

Christmas is a golden time for the manufacturers of religious articles, and they pepper the pages of church periodicals with ads. This year Christmas can give their favorite clergymen a ballpoint pen with a large cross for a clip — "An Exquisite Symbol of Faith" which "will put inspiration into every word you write" during "a lifetime of faithful service." Those with "vocation-minded Catholic boys" on their Christmas lists may consider a " 'Play-Mass' Set" made of "durable white plastic fabric, with brightly colored crosses," and consisting of "chasuble, maniple, stole, glass chalice, chalice cover, three altar cards and 'The Mass Book'—$5.98."

Roman Catholics and high-church Protestants may give rosaries in all shapes, and sizes — from an "ecclesiastically approved recording rosary permanently encased in plastic" and designed to clip onto the gear-shift lever of

THE PRIEST MARCH, 1958 VOL. 14, NO. 3

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944. at the Post Office at Huntington, Indiana under the act of March 3, 1879. age .50 per year additional. To seminarians, $1.50 per year.

Subscription Prices:

To members of Catholic clergy and religious in the United States. $3.00 per year, $5.00 for two years. $10.00 for five years. Canadian and Foreign post-

Editorial and Business Staff:

Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. — Editors
V. Rev. Paul R. Coyle, J.C.D.
Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Rev. John F. Cronin, S.S., Ph.D.
Rev. Walter J. Schmitz, S.S., M.A., S.T.D. — Associate Editors
F. A. Fink — Business Manager
Martin E. Greven — Advertising Manager
Our Sunday Visitor, Inc. — Publisher

Indexed in the Catholic Periodical Index.

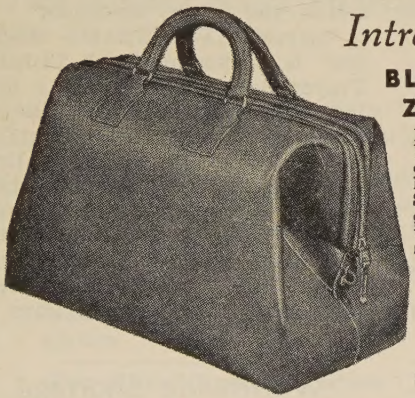
Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

ANNOUNCING...

OUR NEW ECCLESIASTICAL SALES DEPARTMENT FEATURING MERCHANDISE STYLED AND PRICED ESPECIALLY

for the Clergy...

Here's an unusual opportunity to buy top quality merchandise at special wholesale prices to the clergy. We urge you to investigate our values.



Introductory Special

BLACK TOPGRAIN ZIPPER TRAVEL BAG

Black top grain cowhide with embossed shark finish; sturdy zipper closure with lock; welt edges; fully lined; two strong leather handles. Size, 18 x 10 x 11½" with wide opening to permit packing of all travel and religious accessories. A real value in a bag of many uses.

REGULAR $19.95 RETAIL

Special for Clergy **$13.95** each

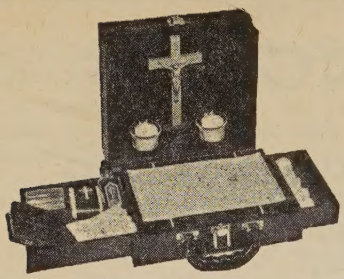
Plus 10% Federal Excise Tax

WRITE FOR COMPLETE INFORMATION and prices on other merchandise for the clergy including . . . UMBRELLAS . . . TWO SUITERS AND COMPANION CASES . . . TOILET KITS . . . NUN'S SUIT CASES . . . TRUNKS . . . BRIEF CASES . . . PORTFOLIOS . . . WRITING KITS . . .

We will ship on open account subject to your full satisfaction. A 75c shipping, insurance and handling charge will be added to invoice.

Clermart

P. O. Box 808 St. Louis 1, Missouri



"SACRA-KIT"

Reg. Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use in HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated, lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- Case equipped with removable crucifix, candle holders, candles, linen cloth, holy water bottle, and **special ablution cup.** Space is provided for **your own** Stole and Ritual.
- Priced at $29.75, postpaid in U.S.A. when payment is sent with order.
- MONEY - BACK GUARANTEE that you'll like it.

Write to:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

Or order through your local church goods dealer

Currente Calamo

one's car, to a "pearl and silver finished rosary" with "a special clasp that converts it into a most attractive double-strand necklace."

To make "any room a private chapel," the devout may keep their rosaries in a Musical Madonna, which "glows softly with comforting concealed light," and upon opening the rosary drawer, plays Gounod's *Ave Maria.*" Another item for the room: a plaque of Jesus' head, "breathtaking in its vibrant lifelike color . . . created so that the eyes and face of Jesus follow you in any direction."

"DIFFERENT — EXCITING — INSPIRING" is a rhodium-finish Crucifix Prayer Book, an inch and a half long and sparkling with hand-set imported rhinestones. Contains Hidden Holy Prayer! Look thru center stone . . . see tiny child praying . . . read beautiful Lord's Prayer!" This $9.95 value is now only $2.98, and, in addition, purchasers may "wear amazing Crucifix Prayer Book for 10 Days at Our Risk."

Worldwide Shortage

ASSOCIATED Press recently carried a dispatch which you may not have seen. In a sermon last December at St. Michael's College in Vermont, Father Moriarty, its president, noted that in the Archdiocese of Sens, there are 520 parishes and only 220 priests. He observed that in North Carolina two priests have to cover 2,000 square miles. This fact, while sufficiently alarming, is probably generally well known; but we had not realized how bad the situation had become in France—"Eldest Daughter of the Church."

What YOU *should know about*

'FAIR SHARE'*

THE 'FAIR SHARE' PLAN*, was originated by us. We have refined and improved it until today it incorporates the wisdom of years of experience and presents a fresh, wholesome and dignified approach to Catholic fund-raising.

It is registered with the United States Patent Office. We are the exclusive owners. NO OTHER COMPANY IS AUTHORIZED TO USE IT!

'Fair Share' Campaigns have been conducted successfully in every type of Diocese and Parish.

'Fair Share' Campaigns have raised funds for every type of church need—building, expansion, and debt-liquidation—capital fund, increased income, or annual budget.

'Fair Share' Campaign costs are moderate.

'Fair Share' Campaigns include a collection and follow-up system.

'Fair Share' Campaigns satisfy Clergy and Laity alike.

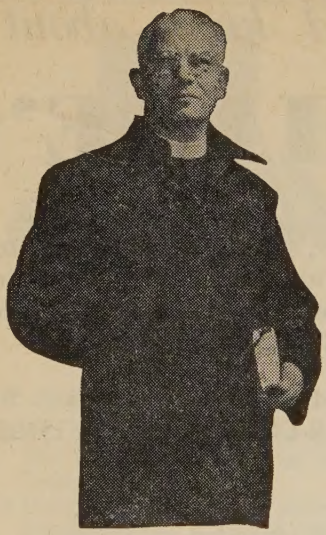
Our record of recent campaigns cannot be matched by any other firm.

CONSULTATION WITHOUT OBLIGATION

THOMAS RICHARD FINN
AND ASSOCIATES

15 West Tenth Street
Kansas City 5, Missouri
Telephone: Victor 2-6292

**Reg. U. S. Pat. Off.*



The original

CROW WING

GARMENT

designed and tailored

PARTICULARLY FOR THE CLERGY

Available in either the WINTER or SPRING model.

Sui generis primum
Sui generis optimum

New item!

100% wool flannel SMOKING JACKET

For full information and literature, write

Crow Wing Garments

P. O. BOX 155
BRAINERD, MINNESOTA

Currente Calamo

Incidentally, the Lutheran church of Finland has had to reduce its period of study required for ordination by one year in order to fill 80 pastoral vacancies. The Disciples of Christ church has inaugurated a recruitment program. Recently in California it held two "guidance conferences" at which 155 high-school students were tested for psychological fitness.

Odds & Ends

WE were rather surprised lately to learn of a public relations counsellor at work in the Catholic field: the distinguished writer, Helen Walker Homan. Mrs. Homan numbers among her clients and projects several religious orders, missionary ventures, and apostolic works. She can be reached at 205 E. 72nd Street, New York City 21.

* * *

A notice appearing recently in The Catholic Standard and Times, newspaper of the Archdiocese of Philadelphia, advised readers that "there is no 'Pennsylvania Boys Town,' Lancaster, Pennsylvania, owned or operated under the auspices of the Catholic Church."

The notice also said: "The promoter of this Boys Town has been soliciting funds personally and by mail, using the title 'Father.' He is not an ordained priest of the Roman Catholic Church."

* * *

A handout from Central Airlines says that they have inaugurated a new half-fare Clergy program.

"Permission to transport members of the clergy at half-fare was granted to the nation's airlines by

BOOKS FROM NOTRE DAME

WIN MORE CONVERTS . . . RECLAIM FALLENAWAYS

Two new, inexpensive books help make the way easier!

Edited by Father John A. O'Brien, one of the world's leading authorities on convert work, these books have been widely acclaimed as among the most helpful in the entire convert field. Musts for high schools, colleges, seminaries, Confraternity of Christian Doctrine study clubs, Legion of Mary, Holy Name Societies and other parish organizations and for every Catholic.

WINNING CONVERTS

Two hundred and fifty pages on how the Catholic layman can share the precious treasure of his holy faith with his churchless neighbors. A simple, down-to-earth presentation of proven methods by which Catholic men and women have interested their neighbors, built that interest and finally brought them to a priest for instruction. Prominent Catholics from every walk of life cover every phase of conversion techniques, organization and procedures. Detailed instructions for canvassers in Operation Doorbell, Crusade for Souls and Catholic Census and Information programs.

PRICE: 35c ea. Cost to you in quantities of 50: 21c ea.

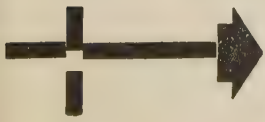
WHY I BECAME A CATHOLIC

In this 156-page book, throbbing with human interest, ministers, students for the ministry and others who searched hard and long for the true Church tell how they found it. These converts bring apologetics down to earth and show how the credentials of the Church click with inquiring minds. Their stories are superb personal testimonies to the truth of the Catholic faith and to the security, peace and happiness it affords. Put a copy of this powerful book into the hands of the inquirer, and no further argument is needed. WHY I BECAME A CATHOLIC can do much to reclaim fallenaways as well.

Price: 25c. Cost to you in quantities of 50: 15c each.

FREE WITH ORDERS OF 50 OR MORE

assorted copies of these books, we will supply you with an attractive display and sales dispenser which can be placed conveniently in the vestibule to stimulate sales and help to make every parishioner a convert worker.



Order From

UNIVERSITY OF NOTRE DAME PRESS

Notre Dame, Indiana

you . . .

can start your parish on a *proved-successful* program of good Catholic reading!

we . . .

supply everything including FREE DISPLAY RACK, famous Image Books and children's books, plus *no-risk guarantee* on top Catholic magazines. Write:

PUBLISHERS'

Parish Service

180 Varick St., Room 510
New York 14, N. Y.

COLORFUL EFFECTS

for Cantatas, Tableaux, Christmas, Lenten and Easter Programs are possible with

Strong FOLLOW SPOTLIGHTS

Provide dramatic flood lighting or sharp, brilliant spots of any color and size that can be made to follow the action taking place on the platform or stage. They add immeasurably to the inspiration of any service. Easy to operate. Portable. Send for literature and prices. Free demonstration on request.

THE STRONG ELECTRIC CORPORATION
246 City Park Avenue • Toledo 1, Ohio

Currente Calamo

Congress. With the inauguration of its clergy program, Central Airlines becomes the fifth airline in the nation and the only one in the Fort Worth area to grant the reduced clergy fare."

The Central system includes more than 30 cities in Texas, Oklahoma, Arkansas, Missouri, Kansas, and Colorado. Unfortunately, this too is on a space-available basis, which, as we know, is far from satisfactory.

Troubled Africa

A recent letter from Father J. Alfred Richard, American Provincial of the White Fathers, sums up succinctly our missionary problem in North Africa:

"The whole story comes back to fundamentals: The Muslim is still brought up in a hatred for the infidel and the Christian is such. We let them go about freely because we believe in freedom, but it is not so in their country. The answer Rome gave them when they wanted to build a mosque there summarizes it all: 'You may build a mosque here if you allow us to build a Catholic church in Mecca.' "

* * *

From a German Benedictine in Tanganyika, "Black Africa," comes word of different problems — including pressure from Islam:

"Nobody can say what will happen here. The signs of the times are at hand and no doubt you also are reading of the feverish developments in Africa, especially in the political area. Islam is constantly increasing in strength at the coast. Time is gradually closing in on our opportunities. Those that could

Success Story . . .

of a Charles J. Francis Company Campaign

ST. JARLATH'S PARISH

OAKLAND, CALIF.

Goal: $175,000

Subscribed: $202,000

PAID IN CASH: $220,000

A few years ago, St. Jarlath's Parish undertook a campaign directed by the Charles J. Francis Company. Though St. Jarlath's was a relatively low income parish, it offered stability enough to justify a goal of $175,000 to replace the old frame church which had served the parish since 1910.

The effective leadership of the pastor, the devoted work of an enthusiastic organization, and the direction of the Charles J. Francis Company resulted in a subscription total of $202,000.

But the story of success in St. Jarlath's does not end with surpassing the goal in subscriptions—this is expected in Charles J. Francis Company campaigns. But the diligent follow-up of collection system procedures set up by the directing firm, the faithful work of the organization in contacting new parishioners, the pride of the people themselves in their accomplishment and their satisfaction with the direction, resulted in a realization of cash returns *10% in excess* of the subscribed total.

> *The Charles J. Francis Company does not imply that such returns are commonplace—they are rare in any firm's experience. But they show what can be done when competent direction is diligently followed by a parish determined to get the most from the service it retains.*

St. Jarlath's now has the new church and rectory. Renovation of the school is a much needed current project, for which another campaign is now being undertaken.

Naturally . . . The Charles J. Francis Co. is directing.

Charles J. Francis Company

FUND RAISING • PUBLIC RELATIONS

4526 The Paseo — Room 3
Kansas City, Missouri

/

1284 Mission Street
San Francisco, California

IMPORTANT NEW BOOKS

HOLINESS OF THE PRIESTHOOD

By Josef Staudinger, S.J., Translated by John J. Coyne, S.J. A well-known German spiritual writer provides a treatment of the sacramental character of the priesthood, the inner life of the priest, and the pastoral office. $5.75

OUR LADY OF LOURDES

By Msgr. Joseph Deery. The author, a renowned authority on Lourdes, retells the story of the apparitions, the life of Bernadette, and the history of the shrine in this, the complete book for the Lourdes Centenary. $4.00

THE GREAT WEEK

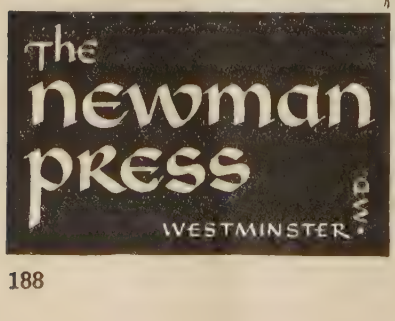
By Dame Aemiliana Loehr, translated by D. T. H. Bridgehouse, with a Foreword by Dom Ralph Russell. This explanation of the liturgy of the Holy Week leads us with awe and love through the great mystery of redemption, the sacrifice of the Paschal Lamb. $2.50

THE KNOX MISSAL

A completely new, revised edition of the famous Latin-English Missal popularly known as the "Knox Missal." The Order, Canon and all the prayers of the Mass are rendered into contemporary English by Rev. J. B. O'Connell and H. P. R. Finberg; the Knox translation is used for all extracts from the Old and New Testaments. It is printed in red and black throughout, and the new Holy Week Order is in its correct place.

Grained Leather $10. Black Morocco $15

Wherever good books are sold



Currente Calamo

have been had fifty years ago have gone forever, and those that press in on us now, if we do not seize them, will vanish within another ten years. I only wonder what the future holds. The bush-school, mainspring of converts, has lost in its fertility and will lose probably more and more so in the future. . ."

* * *

From a priest in Johannesburg comes a request for information on the Converted Catholic crowd.

"A book by an Italian-American 'ex' is being circulated," he writes, "and that sort of thing is gobbled up here. More than 50% of the country—especially of Johannesburg — is Dutch Reform. These Afrikaaners run the country and are responsible for all the undesirable features that you read about in the press. The natives hate them and they hate the English and the Catholics and everybody else but themselves.

"All the Maria Monk sort of bilge that was rampant 50 years ago in the States is having a field-day out here—though, at least, we don't have the POAU! nor Blanshard . . .

"One of our Fathers directs a group of lay Catholics calling themselves the Vigilance Committee, who keep tabs on the local press—both English and Afrikaans —with a view to answering misstatements on the Church . . .

"It's a crazy country, as you know. Though it has a strong British flavor—on the important and fundamental things like tea and cricket and driving on the left—it is run and the policies set by the Nationalist Party, which is violently and increasingly anti-

3 big 'dress' CASSOCK *specials!*

$49 and $50 values

Now $29.50 to $41

Buy YOUR CASSOCKS DIRECT from the Manufacturer — SAVE the Middleman's Profit

We rent academic caps, gowns and hoods for graduations and special occasions. Write for rental prices

SEND FOR SAMPLE FABRICS BROCHURE & CATALOG

- Ready to wear . . . designed for Priest and Seminarian.
- Hand-tailored features . . . three deep back pleats, black celanese lined body and sleeves.
- Made of color fast, wrinkle and moth resistant Ripple Cord Rayon at $29.50 or Rayon Tropical weave at $33.50.

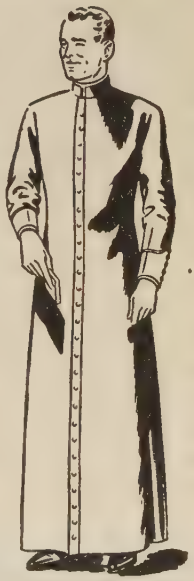
SEND FOR MEASURING CHART

Roman Cassock,	564X..	$29.50
Roman Cassock,	548X..	33.50
Roman Cassock,	504X..	37.50
Semi-Jesuit,	564X..	32.00
Semi-Jesuit,	548X..	37.00
Semi-Jesuit,	504X..	41.00

NOW AVAILABLE
REGULAR JESUIT
HABIT #548X
TROPICAL WEAVE
$37.50

Cinctures not included.

Black Northcool Repel'o'tized Suit...	$35.95
Black or Oxford Gray All Wool Suit..	55.00
Black Gabardine Top Coats	50.00



ROMAN #9002

- Albs
- Surplices
- Cassock Vests
- Cinctures
- Collars
- Birettas
- Church Furniture
- Pews
- Altar Appointments
- Silver, Brass and Gold

Send for a Free Catalog listing over 6000 item including all wearing apparel for the clergy.

National CHURCH GOODS SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

British and, of course, anti-native. Their famous apartheid policy is going from bad to worse and they are attempting to extend it not only between 'Europeans' and 'natives'—in other words, white and black—but also between English-speaking and Afrikaans-speaking whites.

"The usual testing ground is being used — the schools. Many of the Catholic schools are being closed down by the Government and supplanted by Afrikaans-medium schools. The other day, the Government appointed a Dutch Reform minister from Johannesburg as its official representative to go to Hungary and 'screen' refugees slated for South Africa. You can imagine the sort of screening he'll do!

"We Catholics are only 5% of the entire population of South Africa. I have 50 under instruction at present and the numbers are constantly increasing. But it's still only a drop in the bucket. The Catholic Centre and our convert classes are only a year old and I hope they will spread and make some impression. More than half the enrollment in the various convent schools and more than half the patients in the Sisters' hospitals are non-Catholic and I think that influence will fructify in the long run.

"Many of the men's communities are here—Oblates, Redemptorists, Passionists, Servites, Holy Ghost Fathers, etc. Almost all of them are actively at work among the vast native population and are

STERLING SILVER

CHALICES

Beautiful artistry and skilled workmanship give distinction to each Chalice in Shreve's extensive selection. Prices (including paten and case) range from $125.

Write for our Catalog

SHREVE'S

SAN FRANCISCO 8 CALIFORNIA

Established 1852

CONTINUING IN 1958

Growth Through Service

In Sacramento, California —
A Fourth Lawson Associates Office

It is our pleasure to announce the establishment of another Lawson Associates Regional Office to bring closer to every parish in the land the finest in Church financial programming.

Now, through our branch in Sacramento, Lawson Associates services are more readily available to parishes in the growing Southwestern United States.

This new branch joins the expanding network of regional control points designed to afford greater supervision of campaigns, pledge collection follow-up, and consultative service.

Such expansion continues to follow our record of achievement in all parts of the nation.

What is it that causes more and more pastors to place their trust in Lawson Associates?

Basically, it is this:

Lawson Associates raises more money, at a lower cost-per-dollar-raised, in a shorter period of time, with greater lay cooperation, than any firm in existence.

To obtain a cost-free, detailed analysis of your parish funds problem, telephone us collect, at any of our offices, or write us today.

LAWSON ASSOCIATES inc.

Fund-raising Counsel

HOME OFFICE:
53 North Park Avenue
Rockville Centre, New York
ROckville Centre 6-0177

CENTRAL DIVISION:
3545 Lindell Boulevard
St. Louis, Missouri
Jefferson 5-6022

WESTERN DIVISION:
101 Jones Building
Seattle, Washington
Mutual 3691

SOUTHWEST DIVISION:
2015 J Street
Sacramento 14, California
Hickory 6-5759

For new Holy Week rites:

Clear—Concise—Complete

THE CEREMONIES OF HOLY WEEK

For Pastors, Servers, Choir Directors, Masters of Ceremonies, and Sacristans

Price: 50c

Also available: New Holy Week Booklets for congregational use with easy-to-follow directions, simple commentary, and music in modern notation. Individual booklets for Palm Sunday, Holy Thursday, Good Friday, and the Easter Vigil. Fine quantity discounts.

CONCEPTION
Abbey + Press

Box 15—Conception, Missouri

you . . .

can start your parish on a *proved-successful* program of good Catholic reading!

we . . .

supply everything including FREE DISPLAY RACK, famous Image Books and children's books, plus *no-risk guarantee* on top Catholic magazines. Write:

PUBLISHERS'

Parish Service

180 Varick St., Room 510
New York 14, N. Y.

Currente Calamo

doing a grand job. But it is also important to make some impact on the white minority who set the policies and run the works. For the most part, theirs is a most un-Christian Christianity, I'm afraid.

"When Americans or other priests speak out and criticize the Government, it seems nothing is done directly. But when their Order applies for passports for replacements, their requests are denied. Many of them are finding it increasingly difficult to get men into the country. The Government doesn't want any Huddlestons. The fact that our Society is not working among the natives but the whites, may be the reason why they haven't stopped us—yet.

"So — if I don't end up a martyr to a race riot one of these days, I may see you again some day in the States."

Casus Conscientiae

A READER tells us of one of his friends who lacked the few necessary bucks to go on a well earned vacation away from his poor mission assignment. He finally came up with the bright idea of collecting on the cracked windshield of his old car from his insurance company. This enabled him at least to get away for a few days on the proceeds. In the meantime, the windshield is still cracked. Quid ad casum?

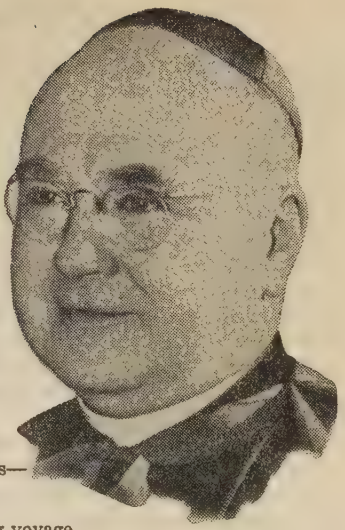
Lesson From Harvard

WE have been reading the current issue of the *Harvard Fund Council Bulletin.* We thought that our readers should know, and make known to their congrega-

A SPECIAL PILGRIMAGE CRUISE

UNDER THE SPIRITUAL DIRECTION OF

CARDINAL SPELLMAN



His Eminence will be your spiritual leader for 35 days on this 11,000 mile luxury cruise. Daily Mass and special devotions are scheduled.

Share with him••• the unforgettable experience of attending the International Marian Congress at Lourdes . . . where you will celebrate the first Centenary (1858-1958) of the Apparitions of Our Lady to Bernadette Soubirous—on the exact spot where they occurred.

••• an exhilarating voyage aboard the beautiful T.S.S. Olympia of the Greek Line, one of the newest and most luxurious liners afloat.

••• visits to thirteen of the world's most fascinating ports—La Pallice, Santurce, Vigo... Lisbon, Gibraltar, Malaga, Palermo, Crete, Athens, Malta . . . Naples, Genoa, Cannes.

Enjoy this wonderful adventure, in a congenial group whose size is limited—assuring you and your cruise companions an easy-going, informal atmosphere that will add so much to your enjoyment. Leaving New York, September 8, 1958.

Already 80% booked! So make your reservations now to be sure of your participation in this once-in-a-lifetime Pilgrimage Cruise.

See your Travel Agent or

GREEK LINE 10 Bridge Street. New York 1, N. Y., or

AMERICAN EXPRESS TRAVEL SERVICE

65 Broadway, New York 6, N. Y.

PROTECT YOUR TRAVEL FUNDS WITH AMERICAN EXPRESS TRAVELERS CHEQUES—SPENDABLE EVERYWHERE

tions, one way of raising funds which Harvard is using increasingly: "You have a block of stock for which you paid $300. The market value today is $700. You give the securities to the Fund. Harvard receives a gift of $700. You save the tax on $400 profit and deduct $700 for contributions."

Actually the cost of such a gift to the donor, in view of tax laws, will decrease in proportion to a larger profit on the stock given and the donor's higher income bracket.

While we are aware that some Catholic institutions have already availed themselves of this means of raising needed funds, it is not at all clear to us that there has been any general usage — say, on the parish level or even the diocesan level. Our impression is that it has been pretty much a matter of individual contacts; possibly, as a result, hit or miss.

In any case, we trust that an alumnus whose letter is quoted in the same issue has not appreciated the situation when he writes (seemingly with himself in mind) that those who give to their Church are likely to be far fewer than "secular alumni" of Harvard without any Church affiliation.

Some Notes On Purgatory

PREPARING a sermon on this subject last November, we came to notice how each generation seems to be occupied exclusively with its own dead in pray-

A Life Income Investment

Invest through our

MISSION CONTRACT

A good way of aiding charity and receiving a reasonable

INTEREST FOR LIFE

for details, write to

REV. FATHER RALPH, Nat'l Dir.

S.V.D. CATHOLIC UNIVERSITIES

316 N. Michigan Ave. **Chicago 1, Ill.**

CANTERBURY BOOKS

"Instructors of convert classes will be particularly interested in this series of paper covered books. Catechists are constantly in need of historical and doctrinal books that can be recommended to non-Catholic inquirers. The publishers of this series have aimed at a treatment of these most significant topics that is more complete than the customary pamphlet and yet not as exhaustive as a full length book . . . These should be made available for all non-Catholic inquirers."—Rev. John T. McGinn, C.S.P., in **Techniques for Convert Makers.**

The following Canterbury Books are already published:

THE ROOTS OF THE REFORMATION by Karl Adam
The chapters on the origin and results of the Reformation from **One and Holy.**

MARRIAGE AND THE FAMILY by F. J. Sheed
The part of **Society and Sanity** which treats of these subjects.

CONFESSION by John C. Heenan
All that is directly on the Sacrament of Penance from **Priest and Penitent.**

THE DEVIL from SATAN a Symposium;
by Walter Farrell, O.P., Bernard Leeming, S.J., and others.

THE ROSARY by Maisie Ward
An abridged version of **The Splendor of the Rosary.**
In addition to their usefulness for converts and inquirers, Canterbury Books are proving very popular as study club material. Two more will be published on April 16th:

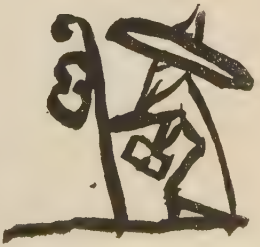
CHRIST IS GOD by J. Arendzen, D.D.
The sections directly on the Divinity of Christ from **Whom Do You Say?**

THE POINT OF CATHOLICISM by Cecily Hastings
The introductory essay on the nature of the Church from **Questions and Answers.**

All Canterbury Books are a convenient size for Church racks.

Paper bound **75c each**

Order from any bookstore



For prices on quantity orders, or more information, write to Dorcas MacGill at—

SHEED & WARD New York 3

ing for the Poor Souls. No one, for instance, would think of praying for Abraham Lincoln or Johannes Brahms.

There is a general feeling, too, that certain people are in heaven despite the fact that they have never been canonized. One thinks of Father Olier or Mother Seton. It would seem incongruous to offer a Requiem for either of them.

Start thinking of time and eternity in relation to Purgatory and you will soon settle down in a bog of mystery and uncertainty.

Again, there seem to be two streams of thought about the suffering involved. One preacher makes it hell's back porch, a sea of flame and torment — another thinks of it as the ante-chamber to heaven, the "sleep of peace" mentioned in the Canon of the Mass. Apparently either opinion is acceptable. You will find an extended exposition of both in Father Faber's "All For Jesus."

As one might expect, the visionaries are most detailed on the subject. Faber summarizes some examples from a Sister Francesca of Pampeluna to illustrate the probable length of various sentences:

"A holy bishop, for some negligence in his high office, had been in Purgatory 59 years, before he appeared to the servant of God; another bishop, so generous of his revenues that he was named the almsgiver, had been there five years because he had wished for the dignity; another bishop had been 40; a priest 40 years because through his negligence some sick person had died without the sac-

11th Annual Offering

Pre-Seminary Latin

Concentrated, Accelerated Study
June 16-July 30

- **ELEMENTARY LATIN (First and Second Year)**
- **INTERMEDIATE LATIN (Third and Fourth Year)**

Classroom training six days a week supplemented by personal supervision of trained Jesuits in courses specially adapted to the needs of seminarians and pre-seminarians.

Students are housed in double rooms on campus amid unusually comfortable surroundings for summer study.

For descriptive brochure write to:

CLASSICS DEPARTMENT

JOHN CARROLL UNIVERSITY, Cleveland 18, Ohio

YEAR ROUNDER

Cassocks BY *Toomey*

OF DACRON WITH VISCOSE

ROMAN
No. 390 DC
$39.50

SEMI-JESUIT
No. 395 JDC
$46.50

LIGHT WEIGHT . . .
WRINKLE RESISTANT

A handsome garment of fine tropical weave. Although half-lined its remarkable lightness recommends it for year round wear in all but torrid climates. Features include breast and side pockets, brush braid edging on hem.

OTHER READY-TO-WEAR TOOMEY CASSOCKS

CLERIC CASSOCKS

Rayon Gabardine with Nylon . . . . . Roman 340 CCG 31.50
Semi-Jesuit 350 JCG 36.50

Faille Crepe . . . . . Roman 330 CCC 39.50
Semi-Jesuit 360 JCC 46.50

Tropical Worsted . . . . . Roman 320 CCW 59.95
Semi-Jesuit 370 JCW 69.95

UTILITY CASSOCKS

Combed Poplin . . . . . Roman 300 UC 19.50
Semi-Jesuit 310 JUC 23.95

THE ZEPHYR CASSOCK

Celanese Sharkskin . . . . . Roman 380 ZC 19.50
Modified Jesuit 385 JZC 23.95

BUY THEM FROM YOUR *Toomey* DEALER (Religious Supply Houses) THROUGHOUT UNITED STATES AND CANADA

All models and materials can be had in the following sizes except Utility Cassocks available only in 62"-60"-58" and 56" lengths.

BACK LENGTH	CHEST 36		CHEST 38		CHEST 40		CHEST 42		CHEST 44		CHEST 46		CHEST 48	
Base of Collar to Ankle	Collar 14	14½	Collar 14½	15	Collar 15	15½	Collar 15	15½	Collar 16	16½	Collar 17	17½	Collar 17½	18
62"														
60"														
58"														
56"														
54"														

R. J. TOOMEY COMPANY

DACRON
and
COTTON

Wash and Wear
NECKBAND
SHIRTS

• blend of DACRON and combed Egyptian cotton
• wash—dry—ready to wear white or black
2 for $14.95
High Count (136x72)
$7.95

BROADCLOTH
LUSTROUS FINISH
Plain or French Cuffs
3 for $11.25
$3.90 each

BLACK WIND-BREAKER
Washable all Nylon, water repellant, zipper front $7.50
Small—Medium—Large—Extra Large

Clergy Suits-Coats-Rabats-Vestments
Mail Order—**Open ACCOUNTS**
Send for Catalogue

M. H. Pierce & Co.
Dept. P. Port Chester, N.Y.
MANUFACTURERS OF SHIRTS FOR THE CLERGY

raments; another 45 years because of inconsiderateness in his ministerial functions; a gentleman 59 years for worldliness; another 64 for fondness for playing at cards for money; another 35 years for worldliness. Bishops," Faber concludes, "seem upon the whole, according to her revelations, to remain longest there, and to be visited with the extreme of rigor."

From here we pass to a consideration of Confession, Holy Viaticum, Extreme Unction, and the Plenary Indulgence, and its effects *in articulo mortis*.

More Money

UNDER the heading "More Money," Nard Jones contributed some eminently sane remarks on the subject of education in a recent issue of Seattle's *Post Intelligencer*. He would like to be put down as a plain citizen "not impressed by the recent blast from the Educational Policies Commission, a creature of the National Education Association." Purpose of said blast was of course the increase of federal funds to filter down through N. E. A. hands. What Mr. Jones thinks is needed, and he pulls no punches, is "not a breakthrough in educational finance, but a break through the ever-thickening skull of the National Education Association."

As a writer in the public domain, working for a newspaper, he had what we thought was rare courage these days in repudiating more and better equipped schools and colleges (we often wonder

Continued on page 256

The Catholic Church Extension Society Helps To Educate Young Men For The Missionary Priesthood

Two years ago the President of the Extension Society dedicated twenty-five missions churches and two seminary chapels in the Diocese of St. Augustine, Florida; Mobile, Alabama; Natchez, Mississippi; Lafayette, Louisiana; Dallas, Texas; Oklahoma City, Oklahoma; Fresno, California and Baker, Oregon. In every one of these Dioceses the Bishop voiced the same plea, "We need more priests! We need Sisters to teach in our schools!"

The Archbishops of the larger Dioceses of the country are in the same predicament as are the Bishops of missionary Dioceses: "We need more priests and more Sisters to take care of the growing Catholic population!"

How wonderful it is that here in our own beloved United States of America today the Catholic Church cannot keep up with the Catholic people in supplying churches, schools, orphanages, hospitals, high schools, rectories for the priests and convents for the Sisters.

All the people of the United States are so much better educated today than they were a generation or two ago. No longer are they deceived by the lies of mountebanks concerning the history of the Church, its Bishops, Priests and Sisters! Never before in the history of our country has the Church been receiving more converts who have studied the history of religion and understand that our Lord founded only one True Church, the Church of the Ten Commandments; the Church of the Seven Sacraments; the Church of the Ages — the Holy Roman Catholic Church!

The Catholic Church Extension Society of the United States, the Pontifical Home Mission Organization authorized by our Holy Fathers of the last fifty-three years not only helps to build mission churches throughout the United States—its aim being to build and furnish at least one such church in every county—but the Extension Society also helps to educate priests for the home mission dioceses and also to support them in localities where they are not receiving a sufficient livelihood.

Every year during the Easter and Christmas seasons the Extension Society sends out thousands of dollars to help the Missionary Bishops pay for the education of the seminary students of their Dioceses. In Extension Magazine we regularly publish testimonials from these Bishops.

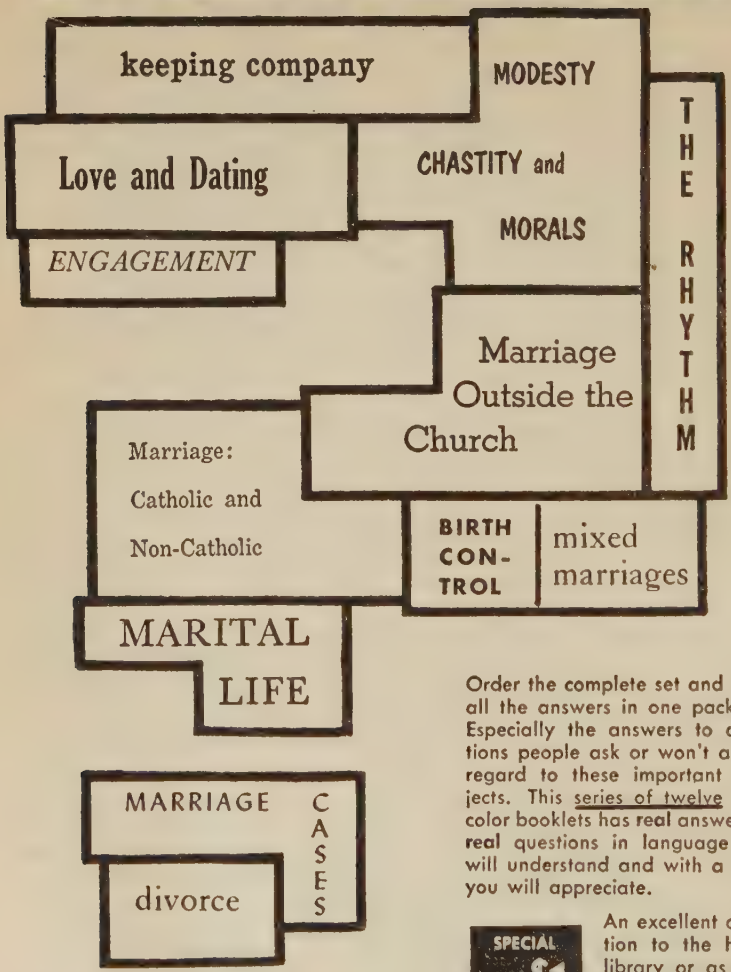
If you would like to help Extension help the Missionary Bishops of the United States to educate young men for the Priesthood, all you have to do is send your donation, large or small, to

The Catholic Church Extension Society

SAMUEL CARDINAL STRITCH, CHANCELLOR
ARCHBISHOP WILLIAM D. O'BRIEN, PRESIDENT

1307 South Wabash Avenue—Dept. S.F., Chicago 5, Ill.

WHAT THEY ASK ABOUT



Order the complete set and have all the answers in one package. Especially the answers to questions people ask or won't ask in regard to these important subjects. This series of twelve two-color booklets has real answers to real questions in language you will understand and with a style you will appreciate.

An excellent addition to the home library or as material for a discussion group. Full of answers to over 200 questions.

The author, Monsignor J. D. Conway, has had experience as a Pastor, Newman Club chaplain, and as a member of a diocesan marriage court.

AVE MARIA PRESS, Notre Dame, Ind.

Copy of an advertisement that will appear in other media.

THE PRIEST

THE PRIEST MARCH, 1958 VOL. 14, NO. 3

Editorial Comment

Problems of a Controversialist

NO reader of either THE PRIEST or OUR SUNDAY VISITOR needs to be told that I am a controversialist. It started over 15 years ago when I was "aggregated" to the staff of OUR SUNDAY VISITOR with its 900,000 subscribers. I have never gone out looking for trouble but, on the other hand, I have never been one to back away from a fight.

As one might expect, some of my views have been unfashionable, some of them unpopular. During the war when Liberalism was all the fashion and, at the same time, co-terminous with Communism, I kept hammering away at the Reds just the same, and when the late Senator McCarthy began smoking them out of the Government, I gave him my blessing and defended him. An unashamed McCarthyite, I approved of McCarthyism just as enthusiastically as The Daily Worker disapproved.

I have argued against foreign handouts, especially to Tito, on the part of our Government; against handing our country over to a super-state or World Government. I have supported the Bricker Amendment and urged the increase of immigration quotas, especially from Southern Europe. I think the Status of Forces Treaty is an abomination and I am scandalized at recent decisions of the United States Supreme Court.

The student of current affairs will mark a conservative trend there—an instinct for personal freedom, an impatience with Government interference. Thus, I would gladly give $100 to the Bishops' Relief Collection, but I will balk like a mule at having it extracted under threat as taxes for the Foreign Giveaway Program.

However, Liberalism is all the fashion today as it has been for the past 25 years. Liberalism advocates a maximum of Government interference in the life of the individual. This leads to the Planned State (with the

Liberals doing the planning, of course). But this is Socialism, and Socialism is the vestibule of Communism.

A Problem In Morality

Now the controversialist always gets a lot of mail. I average about 20 letters a day, most of them disapproving. (A man only howls when you step on his bunion.) But in recent months, readers of OUR SUNDAY VISITOR in increasing numbers have been asking if it is a sin to vote for Right to Work laws. A misinformed few even had the idea that an excommunication is involved.

Until then I had not been following this particular issue too closely. I felt that no man should be *forced* to join any organization — not even the Catholic Church, much less some particular labor union.

Also, many readers seemed to assume as by some unwritten law that any labor-management conflict must be due to the greed and intransigence of management. Some are, some are not—as we all know. But it was an indication that the problems of management have not been adequately reported in the Catholic Press—not in recent years, at least.

Further observation disclosed an apparent intent of union oligarchs to capture and subdue the whole American labor market—this monopolistic power to be known as "union security." If they have their way, no American worker will be able to earn a living unless he joins one of their unions and remains "in good standing" —i.e., pays his dues and all assessments and keeps his mouth shut.

This monopoly will be enforced by electing, through the captive membership, "reliable" state legislators, congressmen, senators, and even Presidents. (Remember the famous "Clear everything with Sidney.")

Consider only this one instance of present union power: John Gunaca assaulted William P. Bersch for crossing the Kohler picketline. As a result, Bersch died — serious scalp wounds and a broken neck. Criminal charges have been filed against Gunaca in Wisconsin, but Gunaca went back to Michigan before he could be arrested.

The governor of Wisconsin tried to bring Gunaca back to Wisconsin to stand trial, but the governor of Michigan — G. Mennen Williams — will not permit the man to be extradited!

The late Archbishop Noll once said that he had polled some 20 of his friends in the hierarchy, just for his own information, when they were all together in Washington, and "over half of them" favored the principle of Right to Work laws. That was their personal opinion. RTW legislation is already in effect in 18 states.

There was undoubtedly some

"Catholic opposition" to the legislation in all of these states, but was such opposition unanimous and "official"? If the RTW laws are inherently wrong in principle, wouldn't all bishops see it as their duty to oppose them in every conceivable manner? In some of the 18 states where there are several dioceses, one or more of the bishops spoke out against the RTW laws, while others took no open stand for or against.

An Open Question

Anyway, it was a matter to be ventilated. But there were those who would try to teach me otherwise, as experience would demonstrate.

The question had been kicking around in the other clergy magazines through much of last year. We had just accepted an article for THE PRIEST by a Jesuit, Father John E. Coogan, head of the Department of Sociology at Detroit University, and we planned to have our Father John F. Cronin, S.S., answer it. Thus it would be pro and con.

For the information of subscribers to OUR SUNDAY VISITOR, then, I decided to condense Father Coogan's article and present it with a few comments of my own.

The most telling support for his argument came from the doyen of American Catholic moralists, the Redemptorist Father Francis J. Connell, until quite recently Dean of the School of Sacred Theology at Catholic University. Here is what he had to say:

"It is worthy of note that some of the Catholics who have condemned the RTW laws in recent times have given the impression that theirs is the common teaching of Catholic theologians. I have not read any articles in which my view was cited or quoted."

And what is his view?—"I still hold the view I expressed in June 1947—that there is no Catholic principle to the effect that every worker is bound to join the union. Neither do I believe that there is any Catholic principle which condemns the RTW law."

In other words, you can think and vote either way on RTW and still be a good Catholic. Father Connell's verdict establishes that as a safe, probable opinion. Incidentally, what Father Connell complains of is the truth. No Catholic attacking RTW laws ever mentions his opinion—naturally, for it is decisive. It settles all argument on theological grounds.

A Secret Divulged

Well, as soon as that article appeared in OUR SUNDAY VISITOR, the roof fell in. It appears that I had leaked a secret that was to be carefully guarded from the laity. Here the Liberals had been saying all along that RTW laws are wicked and sinful, and they evidently

wanted people to go on thinking that way, but I had gone and let the cat out of the bag.

Never underestimate the power of a Liberal. The last thing he wants is open debate. He is so enamored of compulsion as a principle of action that he cannot abide free discussion. Hence, Father Ginder must be either squelched or discredited. But how?

On reading the piece in OUR SUNDAY VISITOR, a friend wrote me describing the usual technique. He had been given The Treatment some time before:

"This magazine or that magazine will carry planted articles from Father Smith or Msgr. Higgins or Father Cronin or Father Rooney or Father Masse and NCWC-News will then give them out as news stories to all the Catholic Press. These same will write letters to your superiors and editors. [In such cases you are generally sent a carbon copy of the letter that was sent to the Bishop.] Then John Cort of Commonweal will begin a series extolling Walter Reuther to the point where his halo can be clearly seen by all. Next, they will write letters to the editors of magazines and newspapers, complimenting the views of the writers on their side and castigating yours, and these will appear throughout the Catholic Press.

"After several months of such badgering, you will be inclined to conclude that you 'have had it.' Your editors will become edgy about taking it any longer from such a distinguished group of 'experts' and you will gently but forcefully be told to 'pipe down.'

"Thus the rubber wall is dented but comes back time and again with the chosen few still in charge of social dogma and every means at their disposal to broadcast it."

Innuendoes—Anti-Clericalism

In my case, Father William J. Smith, S.J., of St. Peter's Institute of Industrial Relations in Jersey City, immediately sent a release to every Catholic paper in the country. It was widely published. We gladly ran it in full in OUR SUNDAY VISITOR'S national edition, which is also a magazine supplement to 15 diocesan newspapers.

Father Smith got right down to business by linking me in his first paragraph with Westbrook Pegler as a union-baiter bent on "smashing the unions." (Any criticism of the unions, by the way—repeat: any criticism—is "union baiting.") The opinion of RTW sympathizers is further suspect because we live in the Midwest. (Father Smith, Father Cronin, Msgr. Higgins, et al. live in the East).

Next to join the fray was Mr. Joseph A. Breig of the Cleveland Universe-Bulletin, who syndicates his column in 26 diocesan newspapers.

At the start of his article, Mr. Breig used against Fathers

Coogan, Keller and me a technique worked out by the Liberals to discredit troublesome priest-journalists. They have decided that the priest should stay in the sacristy. Any time he speaks on anything but the Seven Sacraments and the Ten Commandments, he is incompetent and his opinion is invalid. Thus, if he writes anything that is not to their taste, he is a "political priest" whose opinion is not worth hearing. Actually, isn't this blatant anti-clericalism? But it works both ways. In condemning priests who support or are even neutral on RTW laws, Mr. Breig at the same time undercuts Father Smith, Father Cronin, Msgr. Higgins, et al.

Or is a priest "competent" only when he agrees with Father Smith, Mr. Breig and their friends? Mr. Breig would seem to think so, for he says: "On the moral grounds, these RTW enthusiasts have been challenged by *competent* (our italics) priests who hold—as I do —that in our industrial society, workers have a social-justice duty to take part in union affairs."

Mr. Breig's column went out to 26 Catholic papers, none of which carried my column except two diocesan editions of *OSV*. Thus for the most part his readers will not know what the row is all about. They can only conclude that this Father Ginder, whoever he is, must be a pretty awful person to have so exacerbated "our Mr. Breig."

I did not bother asking him for equal space to defend myself or my position. It would have been only fair of him—to make restitution, I'll say.

But I knew that he wouldn't have allowed it because, as I said, the last thing a Liberal wants is free debate.

All I ask for is open discussion. As Cardinal Stritch has said, we need it: "There is no question but that the Catholic Press would be more effective if it engaged a little more in controversy on debatable subjects." Says the Cardinal: "Its columns would attract more interest if it were a bit more daring in the discussion of problems of our times which are debatable. We don't want the sort of uniformity in the Catholic Press which would come if every organ of the Catholic Press presented the same news and comments. As long as the Catholic Press acts in the light of the teachings of the Church and faithfully presents that teaching, we certainly do not desire an unfortunate uniformity."

Open discussion would appear to be the editorial policy of His Eminence's own archdiocesan newspaper, The New World. Upon receipt of Father Smith's article answering mine, its editor called our Huntington office for permission to reprint my article. The two appeared side by side. Who could ask for anything more?—R.G.

Servile Work--An Enquiry

V. REV. J. D. CONWAY

Can we change a definition?

THE law of the Church making Sunday a day of rest is expressed in Canon 1248, of which this is an approximate translation:

On Sundays and holy days of obligation the people must hear Mass and refrain from servile work, from judicial proceedings, and also from public trading, auctions, and other public buying and selling. An exception is noted for such business as may be sanctioned by custom or indult.

Several of our bishops have recently attracted nationwide attention by strong pastoral letters condemning various apparent and growing abuses of Sunday rest in our country. The super-market has come in for particular attention because it is leading the way to business-as-usual on the Lord's day. But the private and personal activities of all people, Catholic and non-Catholic, give evidence that Sunday is losing its meaning as a day of rest—and even more as a day specially dedicated to the service of God. On the farms of the midwest, at certain seasons, Sunday sees almost as many tractors and implements in the fields as any other day. And in the towns you will see people working on the lawns, putting on storm windows, toiling in the garden, or painting the garage.

Regarding the increasing tendency to personal labor on Sunday I wrote an article some time ago, indicating my belief that an outmoded concept of servile work was a contributing factor. The inspiration for my article came from a review of recent literature on the subject published by Father Gerald Kelly, S.J., in the March, 1948, issue of *Theological Studies,* and if anyone is interested in further study of the subject I would refer him to the sources mentioned there. (Vol. IX No. 1, pg. 105-108).

Of course I realize that a modern, reasonable and practical concept of what type of work is forbidden on Sunday will not cure all abuses or dam a swelling tide. We must remember that Catholics are only a minority factor in the growth and direction of national popular trends. Throughout the centuries in most Christian countries the Sunday rest was popular with the common people, often a definite social boon, strongly reinforced by civil law. In our own country our Puritan and Protestant an-

---

A Davenport priest, Msgr. Conway is a regular contributor to Our Sunday Visitor.

cestry saw to the general enactment of civil laws which often exceeded in rigor the precept of the Church. Today, in many parts of the United States, there are signs that civil support is weakening, and that the spurs of competition may urge even the scrupulous and the lazy into Sunday business.

Anyway my article aroused some interesting letters. I was roundly condemned by traditionalists for contributing to the regrettable trend, but here are examples of some replies I found more pleasant:

"I was shocked when I read in a Catholic national magazine that it is a sin for one to knit or work for an hour in one's garden for pleasure on Sunday, but is all right to type or paint for profit on the Sabbath. This is gross class legislation, a hang-over from feudal law. This medieval custom should be kept only as a relic of the dead past . . ."

"You can't possibly imagine my joy in reading your views. Women cannot sit around twirling their thumbs — and how many of us paint lovely pictures or do needlepoint? I am the mother of seven and also have a sister and nephew to take care of in a 13-room house. My week days are full of children and hard work. I have always loved sewing, knitting and crocheting, but if these were wrong that left me with reading—too much of which would be a waste of time . . ."

And this was best of all — the penmanship was precious: "I am an old lady and I still observe the rules laid down for us in childhood. The traditional list is well given. But . . . Thank God for your messing up the rules; for Satan still finds plenty work for idle hands to do."

Another lady asked that I discuss "working on Sunday at our church socials, chicken dinners," etc.: "I never work harder or am more tired . . . but some of our priests say it is all right, because we are doing the work for God's church."

A Parallel With Fasting

Until the past few years our Catholics, both priests and laity, were generally uncertain about the law of fasting. Traditionalists were waging a rear-guard action under the banner of St. Alphonsus, splitting ounces and making menus. Then most of the bishops of the country adopted a relative norm—a common-sense, practical norm adapted to modern American customs of living and eating, and far more people are making a generous gesture of fasting than ever before.

I have never been quite sure of the legal basis on which the bishops made this adoption. Presumably they considered that general practice had al-

ready induced the relative norm of fasting, or that they were able, by reason of their office, to declare and stabilize the prevailing custom in the face of various interpretations. At any rate, it is now an accomplished fact. And if it can be done for fasting it can be done in like manner for servile works, if the bishops are interested. Certainly the confusion is equal, both in theory and practice. And after all, the law does define fasting (Can. 1251); it only names servile works.

My contention is that the traditional notion of servile work, as handed down from the Middle Ages with little change, simply does not fit modern conditions of working and living. According to the manuals, servile work is determined by its own intrinsic nature. It is a type of work—period. It is the work once done by slaves and servants, whence it gets its name. It is the work done in overalls, with a plow or an axe or a shovel. It is the work done in an apron (or more recently in slacks) with a scrub brush, and some smudge, and a bit of sweat.

By contrast, the works which are liberal, or not servile, are those of the scholar, the artist, and the gentleman—the works of mind and imagination—creative efforts.

To the traditional moralist the presence or absence of the profit motive has nothing to do with the question. If it is servile by its nature, it is servile —period. The fact that you may do it for pleasure or recreation makes no difference. If it is liberal by nature then you may earn a liberal stipend by laboring at it all day Sunday and not break the law of the Church.

Medieval Norms

Generally speaking, the traditional moralist is not the least interested in your intention or the effort you expend. Servile work remains servile no matter how charitable or generous your intention in doing it; but you can paint dirty pictures all Sunday long and only break the sixth commandment. Knitting is servile work even though it is your favorite pastime and tires you little; but you can walk twenty miles with a full hunter's pack, blister your feet, and come home half dead, and not a lick of servile work have you done.

It should be apparent to anyone that the application of medieval norms to modern life and work is quite arbitrary. We have many thousands of different kinds of work today which were never dreamed of in past centuries. Who is going to say whether the work of a laboratory technician is servile or liberal? Your guess is as good as mine. But who lays down the law that such a technician cannot work on Sunday, under pain of mortal sin? Some arbitrary moralist?

Many modern jobs are half

brain-work and half manual labor. But you can't say that they are half-permitted on Sunday and half-forbidden. They must be either servile or liberal—though some manualists have designated these in-between jobs as *opera communia*, which they hold not to be forbidden, because not really servile.

If you follow this opinion the work of the stenographer, bookkeeper, accountant or business executive is not servile. So by the word of the law it is not forbidden on Sunday. Consequently, if we were to follow the old traditional norms literally, we would have to tell the entire personnel of a big insurance office that it would be perfectly all right for them to work on Sunday, full force. What law are they violating? They are doing no servile work. There is no public marketing in the traditional sense of Canon 1248. They are just a building-full of people engaged in liberal work, for pay—same as any other day of the week.

Good Sense vs. Unrealistic Logic

Fortunately for Sunday observance the good sense of our people is more strict than the unrealistic logic of the traditional moralist. Custom is the real determinant of what is servile work, and custom is not stagnant. It changes with the times. St. Thomas Aquinas, after firmly establishing the intrinsic norm for determining servile work, left a loop-hole for this change of custom: *opera autem secundum se considerata immutari possunt pro loco et tempore* (Secunda Secundae, Q. 122, art. 4, ad quartum, in fine).

Actually I believe that if we were to take the arguments of St. Thomas and apply them understandingly to the modern world we would have to come to the conclusion that many types of work he called liberal would today be called servile, and vice versa, because of changes in types and manner of servitude. Works of sin he calls servile because they are done in the service of the devil. Works of the body are servile because they are done in service of the human master: *est autem homo alterius servus, non secundum mentem, sed secundum corpus* (op. cit. ad tertium). Today in America no man is another's servant in the manner of the thirteenth century, but most men work for a boss, and half of them slave by mental labor rather than bodily exertion. Without hinting that a man's mind can be enslaved (except by brain-washing), we would have to be blind to the facts of modern life not to see that modern man's servitude is often in works of the intellect, creative, artistic, scientific, and "liberal."

And likewise, in modern life, there are works of the body by which a man expresses his

personal freedom. He knows no better method of getting away from the boss than to retire to his garden and putter there. He finds complete relief from the mental servitude of his job by tinkering with his car.

In many respects custom has already established some relative norms for determining what work is servile; and even some traditional manualists have taken it into account. My edition of Noldin dates from 1923; it lists the use of the typewriter as liberal work, unless it is the kind of typing one does at his job during the week. But then the author goes on to distinguish between *acu pingere* (which I translate as embroider) and *acu texere* (to knit, or crochet). The former is liberal, allowed on Sunday; the latter is servile and sinful. How arbitrary can you get?

A Relative Norm

What do I mean by relative? The nature of the work is determined by its relation to the person doing the work, his motive, his pay, and his usual occupation. People are convinced today that it does make a difference whether you work for pay or for fun on Sunday; whether you work hard, with fatigue, or relaxed, for exercise; and whether you disturb your neighbors with your lawn-mower or putter quietly in your basement. There is a growing tendency to consider licit that work which is done as a hobby, or for a pious or charitable cause, and without pay—especially if it doesn't demand great effort or tire you excessively.

Of course some of the old categories of servile work have not changed, and probably never will, e.g., ploughing your field, or laying bricks, or stoking a furnace. Others will always remain liberal, like reading and creative writing. But the classification of others must depend on common estimation and custom — that custom which results from the Catholic conscience, and from the common sense of priests and people.

This common sense norm would define servile work as that labor which you put out during the week to earn a living or make a profit. It is your weekday work, the exercise of your trade, or profession. If you are a doctor you do servile work in your office and at the hospital. If you are a scientist you do servile work juggling atoms or equations. And if you are a stenographer it is servile work for you to make those little hooks and curls in your notebook.

Sunday is the day of rest, and if you do your regular weekday work on Sunday you are not resting. You are making Sunday a workday, just like any other day. You are defeating the purpose of the Lord's day, even though your work be entirely liberal, men-

tal, and imaginative. The purpose of the precept is to set you free from your routine, daily cares of the world, that you may devote yourself to divine things.

On the other hand, if puttering with your roses is your favorite recreation from the mental drudgery and fatigue of your week in the office, then common sense and growing custom are apt to tell you to go ahead. Your Sunday recreation should not be hard menial labor; but on what other day are you going to get any benefit out of your do-it-yourself kit?

Don't you agree that this is the idea of your best parishioners, who can be found working around lawns, gardens, automobiles, and basements on Sunday, without thought of serious sin? Modern interpretation as expressed in growing custom puts this puttering on a level with hunting, fishing, and bird-watching. It is something you do instead of playing golf: recreation, not servile work. Your servile work is keeping books, selling insurance, or handling radioactive isotopes.

And women can putter too. Who considers knitting work today? It is a diversion. Something you do with your hands while you talk, or watch TV.

From Kludds To Clerics

Kokomo, Indiana.—A charter of the Women's Auxiliary of the Ku Klux Klan, found in a house that is now serving as the temporary rectory of St. Joan of Arc's Parish, disclosed that female leaders of the racists had such titles as kludd, kladd, klugrapp, klagora, klokod, klabee, klexter, and klokam.

Father Francis J. Niesen, pastor, said with a grim smile that the 31-year-old document listed as goals of the organization "pure patriotism, honor, Klanishness, and White supremacy."

Discovery of the charter recalled that the original section of St. Joseph's Hospital here was built by the Klan in opposition to a Catholic hospital in another part of the city. The Klan-backed institution was a failure, and Sisters of St. Joseph bought the building in 1936.—N.C.W.C. News.

Social Security for Priests

THOMAS B. COYNE

To sign or not to sign?

PRIESTS who had not taken a vow of poverty became eligible for Social Security coverage on January 1, 1955. Those who filed waiver form 2031 before April 15, 1956 were permitted to count their earnings for 1955 toward Social Security protection. Since a minimum of only one and one half years of covered work is necessary to acquire an insured status, those priests were covered immediately provided they met three conditions: 1—that they were ordained on or before January 1, 1955; 2—that they had net earnings of $400 or more, any part of which was derived from their services as priests in each of the years 1955 and 1956; 3—that they filed form 2031 on or before April 15, 1956.

Under the 1954 Amendments to the Social Security Law, which extended coverage to priests, eligible priest who had not filed by April 15, 1957 forfeited altogether their right to Social Security. Those who had not earned $400 or more in 1955 or 1956 remained eligible until the due date of Federal Income tax return for the second taxable year after 1954 in which they had net earnings of $400 or more.

A new amendment to the Social Security Law, signed August 30, 1957, makes the following provisions:

1. The period within which eligible priests may file form 2031 has been extended to April 15, 1959. A priest who was ordained in 1955 or previously can receive credit for 1956 and every year thereafter in which his net earnings were $400 or more, if he meets this deadline.

2. A priest may include for Social Security purposes the rental value of his room and board at the rectory furnished him for the convenience of the parish. He is not obliged to declare this item for income tax payments.

A priest who accepts Social Security coverage does so by means of an individual choice without, in any way, involving the Church. He is classified as a self-employed person and will pay his Social Security Tax on that basis. At present (1957) the tax is 3 percent of his earnings each year. It goes up to 3¾ percent in 1960 and gradually increases until it reaches 6 percent in 1957. The tax does not apply to earnings in excess of $4,200 a year.

Each individual priest, therefore, is faced with the question

---

A Brooklyn priest, Father Coyne is also a licensed Insurance Broker in the State of New York. He had his article checked for acuracy by a field representative for Social Security.

of whether or not Social Security is a good investment for him. The purpose of this article is to point out just how much money priests in various age groups will have to put into Social Security to be eligible for benefits and to enumerate the benefits which are open to them. The decision to take or leave Social Security must be made by the individual priest on the basis of his own situation.

Taxable Income for Social Security Purposes

A priest must report the cash salary he receives from the parish, less allowable expenses for books, vestments and similar expenditures incurred by him in connection with the exercise of his ministry. To his net salary, he adds stipends which, of course, will vary from priest to priest. Finally, he includes the rental value of room and board at the rectory. The only requirement for this latter figure is that it be "reasonable" in the sense that it be not too large.

Consider the concrete case of a priest whose salary is $100 a month. He pays tax on

1—Salary	$1200
2—Room & Board	$ 547.50 ($1.50 a day)
3—Stipends	?

In the unlikely event that there were no stipends to be declared, he would pay 3 percent tax on $177.50 or $52.42 in 1957. In 1960, he would pay $65.53 and, if he had not retired by 1957, he would pay $104.85 for that year. The number of stipends would, of course, increase the amount subject to tax. It also would put the insured in line for larger benefits.

Benefits

If a priest filed before April 16, 1956 during that period when Social Security was first offered to priests, he will be eligible for retirement benefits in 1958 provided he is 65 at the time. If he files before April 16, 1959 under the new extension, he will be eligible for benefits in 1959, again provided he is 65. This new waiver enables him to obtain coverage from 1956. He pays his social Security Tax for that year and for each succeeding year. Then he is on a par with the priest who filed before April 16, 1956.

If a priest applies for benefits at age 65, he may have earnings as much as $1200 a year without losing any monthly payments at all. He may earn as much as $2,080 in a year and still be eligible for at least one payment. It works out this way:

For every $80 (or fraction thereof) over $1200 earned from any type of work, whether or not covered by Social Security, one month's Social Security benefit would not be payable. It should be noted that in computing the annual earnings, the value of the room and board furnished at the rectory

or other residence must be included. If he earns more than $2,080 which is 11 times 80 added to $1200, he loses twelve payments.

This part of the coverage could become the basis of a diocesan program which will be discussed later in the Evaluation of Social Security for Priests. But even as far as the individual priest is concerned, it is more than a paper benefit. The priest mentioned above who earned $1747.50 would be eligible — at age 65 — for 5 monthly payments or the neat sum of $342.50 — a kind of built-in Christmas Club.

Like all persons covered by Social Security, the earnings of a priest in any amount after the year in which he becomes 72 will not affect his receipt of benefits.

There are some benefits under Social Security which have no meaning for a priest. Monthly payments to a wife and dependent children after retirement or to a widow and dependent children after death are matters of only academic interest. His premium is not affected by his status although his eligibility for these benefits is.

Other Benefits

There are, however, other benefits which he should consider. If a priest should die and leave a dependent parent, that parent is eligible for three-fourths of his monthly amount. Upon the death of an insured priest, a lump sum payment can be made to the person or persons who paid the funeral expenses. The lump sum may be as much as three times the insured priest's old age insurance amount, but not more than $255.

A disabled priest who is at least 50 years old and has worked under Social Security for a certain period of time may be paid monthly disability benefits for months beginning with July 1957. He must have had Social Security credit for work in 5 out of the 10 years before he became disabled, including a year and a half out of the 3 years immediately before his disability began.

He would not have to be completely helpless to be found "disabled" under the Social Security law. He must have a disability which, in the words of the law, makes him unable "to engage in any substantial gainful activity." It must be the kind of physical or mental condition that will show up in a medical examination or tests. The condition must have lasted for six months and must be expected to continue for a long or indefinite time. The final determination is made by a medical board in each individual case.

Here are a few examples of conditions which are ordinarily severe enough to make a person unable "to engage in any substantial gainful activity":

1. Loss of use of both arms, both legs or a leg and an arm.

2. Progressive disease which has resulted in the physical loss of a leg or arm or which has caused the limb to become useless. Among diseases causing such losses are: diabetes, multiple sclerosis, and Buerger's disease.

3. Disease of heart, lung, or blood vessels which has resulted in serious loss of heart or lung reserve (as shown by X-ray, electrocardiogram, or other tests) so that, in spite of medical treatment, there is breathlessness, pain or fatigue on slight exertion, such as walking several blocks, using public transportation, or doing small chores.

4. Cancer which is progressive and which cannot be improved or cured by surgery or other treatment.

5. Damage to the brain, or brain abnormality, which has resulted in severe loss of judgment, intellect, orientation, or memory.

6. Mental disease (psychosis or severe psychoneurosis) requiring constant supervision or continued confinement in an institution.

7. Loss of vision or narrowing of vision to the extent that the individual has central visual acuity of no better than 20/200 in the better eye after best correction or an equivalent concentric contraction of visual fields.

8. Permant and total inability to speak.

9. Total deafness (which cannot be corrected by a hearing aid).

10. Blindness in the sense that he is unable to work because of his loss of eyesight.

If a priest should become disabled, as defined by the Social Security law, before he reaches age 50, he may have his Social Security records frozen to protect his future right to disability insurance at age 50 and old age insurance at age 65.

How Much Will A Priest Receive?

The amount of money that will be paid to a priest in disability insurance at age 50, in old age insurance at age 65 or 72, and the lump sum payments to the person or persons who pay his funeral expenses, depends upon the amount of his average monthly earnings in work covered by the law. Average monthly earnings up to $350 count toward the insurance benefits. Anything above that figure is not included.

There is a definite formula for working out the precise amounts of Old-Age and Retirement payments in specific cases. In this particular context, however, an approximate table might be more helpful.

The priest, in the beginning of this article, who had taxable income for Social Secur-

ity purposes in the amount of $1747.50, had an average monthly earning of $145.62. Include a few stipends and it is easily raised to $150. These are the benefits that can be expected for various average monthly earnings:

Average Monthly earnings	$150.00	$200.00	$250.00	$300.00	$350.00
Monthly retirement benefit at 65 or later or disability benefit at age 50	68.50	78.50	88.50	98.50	108.50
Survivors Insurance Payment - Dependent Parent	51.40	58.90	66.40	73.90	81.40
Lump sum payment	205.50	235.50	255.00	255.00	255.00

Evaluation for Priests

Social Security could be made more attractive for priests in the younger age groups if there were some reduction of premiums for clergymen who have taken a vow of celibacy and therefore are not eligible for many of the excellent benefits provided by Social Security coverage. It is not impossible that under some future amendment, either the premiums will be adjusted or particular benefits increased for these men.

At the present time, Social Security is a more attractive proposition for the older priest than it is for the younger one. If a priest filed before April 16, 1956 and is 72 by 1958, he will become eligible for monthly benefits, without any limitation placed on his other earnings, after having made only two payments to Social Security. The same thing is true for the priest who files before April 16, 1959 provided he is 72 by 1959. The priest who accepts Social Security coverage at age 60 and continues to work until he is 72 makes twelve payments and must live to age 83 to get his money back. If he joins at age 50 and continues to work, he makes twenty-two payments and must live to 74 to get back what he put in. If he starts at age 40, the figure goes to 75 plus.

This is looking at Social Security from the point of view of an annuity investment. It prescinds from Disability Benefits, Lump Sum payment for funeral expenses and from the possible use that could be made of the program on a diocesan basis. And it must be said that Social Security is a better annuity program than any offered by a private insurance company.

If a man purchased an annuity from a private insurance company in the amount of $68 a month at age 72, it would cost him about $8,000. If he

wanted payments to begin at age 65, it would cost him almost $12,000. If payments were to start at age 50, the age at which it is possible to obtain disability benefits under Social Security, it would cost him about $18,000.

The two principal risks against which Life Insurance is written are the dangers of dying too soon or living too long. Living too long is rapidly becoming a major problem in our society and the best possible insurance against that risk is Social Security.

Social Security could be made the basis of a diocesan program that would serve several purposes. As everybody knows, a priest's salary is not a salary in the strict sense of the term; it is an arbitrary sum established by the Bishop.

At age 65, a priest's salary could be adjusted to the maximum allowed under Social Security. That maximum, plus retirement benefits, would in most cases exceed the previous salary. There are some dioceses and many parishes that could use even that modest saving. And the priest would not object to the new arrangement.

As in every walk of life, there is an ever increasing number of aged priests. Social Security could be an important part of a program to ease their "golden years."

A Martyr's Sleep

The lieutenant of the Tower came at 5 a.m. and woke the Bishop (St. John Fisher) from his sleep to signify to him that the King's pleasure was that he should suffer death that fore noon.

"Well," quoth this blessed Father, "if this be your errand, you bring me no great news, for I have for a long time looked for this message. And I most humbly thank the King's Majesty that it pleaseth him to rid me from all this worldly business, and I thank you also for your tidings. But, I pray you, Mr. Lieutenant, when is mine hour that I must go hence?"

"Your hour," said the lieutenant, "must be nine of the clock."

"And what hour is it now?" said he.

"It is now about five," said the lieutenant.

"Well, then," said he, "let me, by your patience, sleep an hour or two, for I have slept very little this night, not for any fear of death, I thank God, but by reason of my great weakness."

"The King's further pleasure is," said the lieutenant, "that you say nothing to belittle him before the people."

"Good," replied the Bishop, and so falling again to rest, he slept soundly two hours and more.—Bowden's Mementoes.

Forced Unionism: An Objection Reaffirmed

JOHN E. COOGAN, S.J.

It remains a legitimate subject of discussion

IT is a pleasure to read Father Cronin's reply to my article in the February issue of THE PRIEST entitled, "An End To Forced Unionism." As always, he treats a difference of opinion without personalities and with no strain upon his priestliness. I wish, though, he had criticized a bit more specifically what I said rather than some surmises he made as to what would seem to be my implication. My fundamental argument seems simplicity itself. It is that the 25 Archbishops and Bishops of the Quebec Civil Province in their 1950 Joint Pastoral warned of the defective character of any but a truly Christian union. That is, of any union unless it "expressly adheres, in its very constitutions, to the social principles of Christianity," and unless "the leaders who shape its actions are capable, through their living faith in the authority of Christ and the Church, of submitting their consciences as leaders to those principles." Any but such a Christian union "will lead the worker astray to materialism; it will imbue him with a false concept of life made known [the Quebec Hierarchy tells us] by harsh claims, unjust methods, and the omission of the collaboration necessary to the common good."

That Joint Pastoral bears the complete approval of the appropriate Roman Congregation which declares the Pastoral would be of "great practical utility to the clergy and laity of all countries . . ." I have not felt called upon to interpret either the Pastoral or the Roman approval. The meaning seems clear from what Thomas Jefferson said should be the norm of interpretation of our U. S. Constitution — "The ordinary and obvious meaning of the words." It would be quite unfair to the Quebec Hierarchy to understand them as meaning that the evil effects they warned against were immediate and automatic; that there was no precaution that could be taken to mitigate the evil or make it less proximate. They of course believed in free will and in God's grace: "To him who does what is in his power, God does not deny grace."

But that Rome-approved warning must have meant something very real. Its forthright and sweeping character must have meant that in the

---

Father Coogan is Dean of Sociology at the University of Detroit.

ordinary course of events non-Christian unionism would have a very harmful secularizing consequence — the sort of thing Father Philip Carey, S.J., of the Xavier Labor School, New York City, meant when he said that "The philosophy of secularism is a greater present problem to American labor than Communism."

So great in fact has been that secularizing tendency that the most ambitious attempt made by American Catholics to supply for the religious deficiency of neutral unionism — the attempt of the Association of Catholic Trade Unionists — has made comparatively little impression. The zealous Paul Weber, one of the outstanding members in the history of that organization, has explained its function through citation from Pius XI: In countries where truly Christian unions cannot be formed, Catholic workmen "seem to have no choice but to enroll themselves in neutral trade unions." Precautions, however, are to be taken to prevent religious loss: "Among these precautions, first and most important is that side by side with these trade unions, there must always be associations which aim at giving their members a thorough moral and religious training, that these in turn may impart to the unions in which they belong the upright spirit which should direct their entire conduct."

Such then was the great need and high purpose of ACTU. What has been its fate? It has been in general little more than tolerated by the union movement and has never grown to any size, although it has done some very good work. Today, we are told by the Catholic labor publication, *Work,* it is "barely surviving. At its (1956) convention in Detroit less than 50 delegates showed up. Aside from Detroit—which accounted for almost half of the attendance—the only chapters represented were New York, Cleveland, Gary, and Camden, N. J. Figures on membership are top secret, but a good guess is that ACTU nationally has fewer than 500 members." What are these among 17,000,000 unionists?

Not Against The Union Shop

Having cited the warning of the Quebec Pastoral of the demoralizing consequences of other than truly Christian unions, I quoted many of the clerical friends of our unions as complaining of grave evils that have actually eventuated and are at present with us, at least in large part. But contrary to Father Cronin's impression, nothing that I then said can be cited as evidence that I interpreted those clerics as being opposed to the closed shop. The very fact of their consistent championship of labor unions—a fact to which I called particular attention—made their complaint of grave and continued union misconduct the more evi-

dential. They did not hence argue against the union shop. But there is no reason why I could not fairly do so from their evidence of the harmful consequences of our type of union.

Father Cronin likens the collection of the evils which I make from their complaints to that which might be made of excerpts from retreat sermons and similar sources as to evils in the Catholic Church. But the labor union evils pointed out by clerical friends were not minor instances of individual misconduct. They were major disorders, for the most part, of a general and continued nature. Moreover, those clerical friends were not making private admonitions but public declarations such that "He who runs may read." Finally, those clerical friends of the unions knew that the unions were very much under fire and would then gladly have refrained from pointing out grave evils if they could have done so with decency. Those union evils are more properly to be likened to the evils within the Church at the time of the Protestant Revolt, when leaders in the Council of Trent were striking their breasts and confessing that the Church needed a renovation "in head and members, because we have not distinguished between things sacred and things profane."

Father Cronin remarks that secularism is not confined to our labor unions; in this regard he says "They are no better or no worse than any other neutral economic organizations." But our labor unions are much more mass-action bodies and are far more determining of the conduct and attitudes of their members than are — say — professional economic organizations. Moreover, no large body of our Bishops have found it advisable to issue any such warning of the corrosive effects of such professional organizations as they have of our labor unions. Those professional organizations have not been authoritatively declared — as neutral unions have — *formative* of the characters of their members, leading them "astray to materialism, . . . a false concept of life eventually made known by harsh claims, unjust methods, the omission of the collaboration necessary to the common good."

Flight

My kindly critic, Father Cronin, sees in my aversion from compulsory unionism a parallel to the attitude of those in the early Church who "counseled abstention and even flight (from the world), lest the purity of faith and morals be sullied by sordid contacts." I have not counseled abstention or flight from anything — except from compulsory non-Christian unionism. One may oppose compulsory unionism and still urge Catholics to enthusiastic union membership, as did the

English Cardinal Griffin. But like the Cardinal I would want that such Catholics should freely enter, and when they no longer felt membership advisable, freely leave.

In my RTW article I ask the question, "Such being the secularizing tendency of neutral unionism, why should the reluctant workman, desirous only of making an honest living, be forced into the association? And why, when he finds himself becoming captive to such influences, may he not give up union membership without sacrificing his job?" I specifically wished well to decent unions: "Let them grow as strong as they may — strong through their contribution to industrial peace, prosperity, and respect for the common good."

That Cardinal Griffin could oppose compulsory unionism as being harmful to the unions themselves Father Cronin tells us was because employers in England took unions more for granted. Surely we are not going to be told at this late date that continued tenderness to the mass of American unionism is necessary, as it used to be said, "to protect infant industry." It would seem a defensible opinion that organized labor has so grown that, as Dean Fitch of the Pacific School of Religion has said, "By the 1950s . . . labor represented a monopolistic concentration far in excess of that of any business corporation in American history. It had the political power to dictate to Government, and it had the economic power to build or to lay waste."

Necessary Evils

I cannot agree with Father Cronin that my use of the citation from the Quebec Hierarchy as to the unfortunate consequences of non-Christian unionism seems inconsistent with their recent authorization of an affiliation of their Christian unions with their neighboring non-Christian unions. That Hierarchy has made heroic efforts to prevail upon their Catholic workmen to join Catholic unions. Yet approximately half the Catholics have joined the non-Christian unions. What should the Hierarchy do about those workmen? Is it not quite understandable that the Hierarchy should take every practicable means to exert upon those workmen *where they are* some Catholic influence? As is done by our Bishops through Newman Clubs for Catholic students at non-Catholic universities? Or as is done for Catholics in mixed-marriages, which the Church for so many reasons antecedently deplores?

Nor can I quite agree with Father Cronin that RTW laws "do not prevent abuses." As evidence of this we are told that "Recent revelations of the Teamster tactics in Tennessee show that they were no help in this situation." Of course RTW

laws do not prevent all the abuses they are aimed at. Not even the laws against murder do that. But in the Tennessee instance there was grave evidence of most extraordinary venal collapse of all law enforcement with respect to union activity, even in the matter of savage attacks upon person and property. Is it then fair to point to such a situation as evidence for the failure of the RTW laws?

Union violence has become so common across the country that it is almost taken for granted. Thus Father James M. Gillis, C.S.P., charged in what were almost his last published words, that "Labor leaders have become quite as tyrannical as the capitalists of years ago, and the people at large have come to condone the sins and crimes of Labor." Why then should it be taken as a proof of the ineffectiveness of the RTW laws if so early in their history they have proven ineffective under apparently grave and venal misadministration?

I easily agree with Father Cronin that there are instances where compulsory unionism would have its advantages. But here we are trying to balance the pros and cons. It would seem to me that at most the friends of compulsory unionism can say that their opinion is also probable, not that the cause of voluntary unionism lacks all solid probability. It may be that as Father Cronin says, after some new laws which Congress is now contemplating, there will be less objection to compulsory unionism. When that time comes the situation may be so different that such arguments as I have suggested will have less force than they seem to have at present. We shall see.

An Open Question

But it will be some gain from this discussion if it now be seen that the question of compulsory unionism is an open question among Catholics and that one is no less loyal to Catholic social principles who concludes that at least in present circumstances the voluntary unionism has the better case. Nothing that Father Cronin says in his modest and impersonal reply clashes with a previous declaration of his which I quoted in my original article, that the RTW law is "a good example of a tough problem . . . If it is designed to prevent union abuses without hurting proper union activity, then such a law may be justified."

Since the above was written there has come out of the Canadian North a blast charging me with perverting the meaning of the Quebec Joint Pastoral inasmuch as the Pastoral positively urges the social obligation to join unions. This is an old objection. Several American clerical champions of

neutral unions have for years used the authority of the Quebec Pastoral as an argument for the moral obligation of American workmen to join their unions. This those clerics have commonly done without calling the attention of their readers to the fact that the labor unions the Quebec Hierarchy was urging its people to join were their own Catholic labor unions.

As for the non-Christian unions, the opinion of the Pastoral regarding these was one of solemn warning. It has been said against me that the Pastoral in urging that warning did not mean to be understood as favoring a Right to Work law. That we can easily concede. Such a Right to Work law was not a Quebec issue. But *we* can point out the significance of that solemn warning of the corrosive effects of non-Christian unionism to our present American controversy. If such unionism is so ordinarily harmful, what is more logical than the conclusion that the fact constitutes an argument against compulsory American union membership?

Here let it be said to the credit of Father Cronin that he did not raise the above issue in his reply to me. If so grave an issue could have been fairly raised, he could not have failed to raise it as among the first of the objections to my thesis.

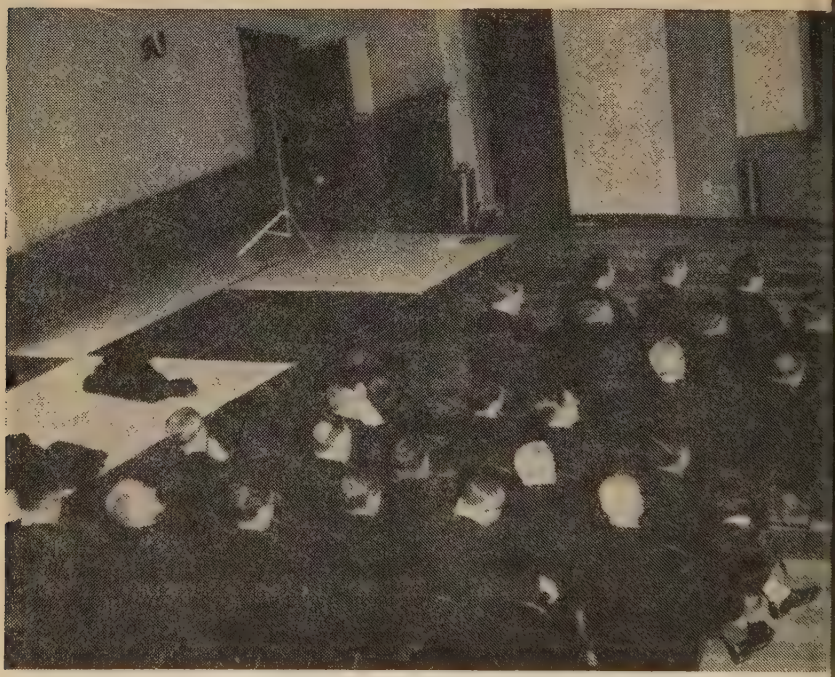
◆

The Last Abbot Of Westminster

John Howman was born at Feckenham in Worcestshire, and is known by the name of his birthplace. As a Benedictine monk he became chaplain to Bishop Bonner, and was imprisoned in the reign of Edward VI for his defense of the Faith. Under Mary he became Dean of St. Paul's, and, later, Abbot of the restored Abbey of Westminster. In spite of its late dissolution, he received the Queen on St. Thomas' Eve, December 20, 1556, with twenty-eight other monks, all men of mature age, the youngest being upwards of forty, and all pious and learned.

Some three years later when he met Elizabeth for the opening of her first Parliament at the Abbey door, he in his pontifical robes and his monks in procession with their lighted candles, the Queen cried out, "Away with these lights. We see very well!" The Litany was sung in English, and Dr. Cox, a married priest and bitter heretic, preached against the Catholic religion and the monks, and urged the Queen to destroy them. The Abbot then knew that his fate was sealed. On July 12, 1559, Feckenham and his monks were ejected for refusing to take the Oath of Supremacy. He was imprisoned and died at Wisbeach, 1585.

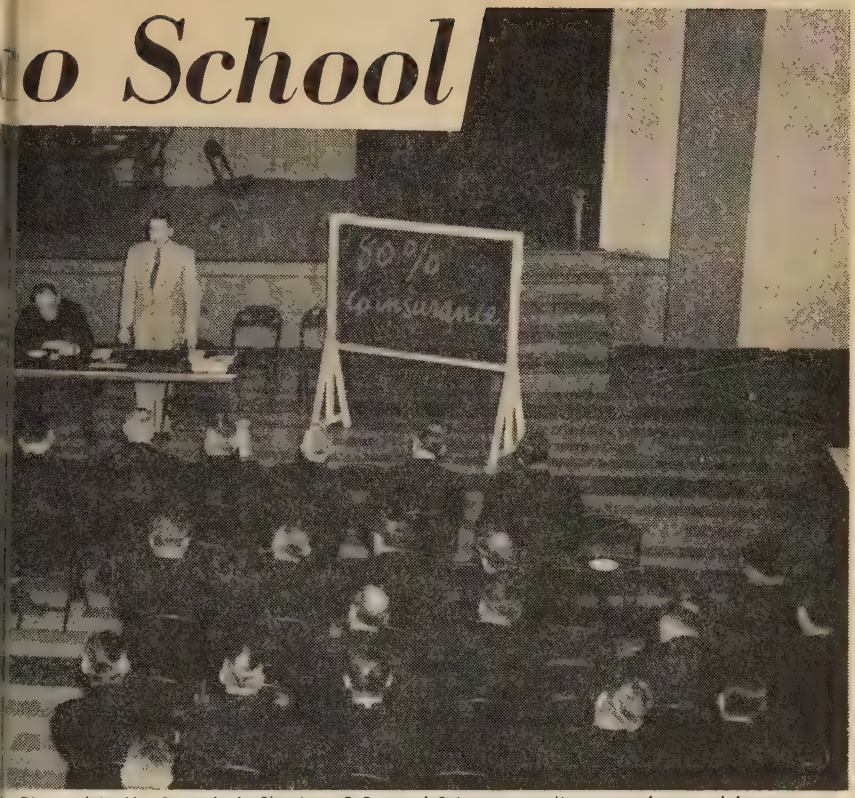
Little Rock Goe



Priests in the Archdiocese of Kansas City, the Diocese of Cheyenne, as well as Little Rock, have "gone back to school" to gain a better understanding of insurance and insurance principles. These Pastors and Assistants learned about the meaning of coinsurance, their rights and obligations when a loss occurs, ways to reduce insurance costs, liability insurance and the collapse of the religious immunity doctrine, and workmen's compen-

THE CATHOLIC MUTUAL RELIEF SOCIE
A Non-Profit Self-Insurance Fund for Catholic Church Pr
BOX 1155

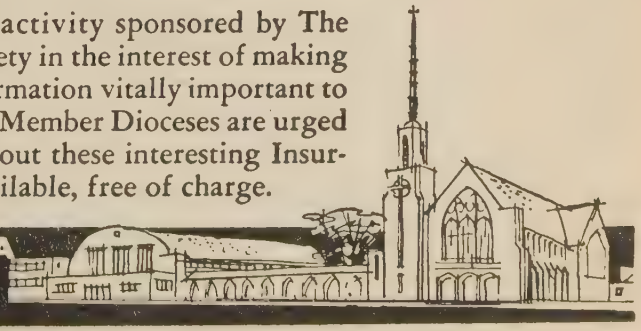
o School



Pictured is Mt. Rev. A. L. Fletcher, D.D., and Priests attending one of several Insurance Seminars recently held in the Diocese of Little Rock by The Catholic Mutual Relief Society.

rance, plus other related church insurance

ublic relations activity sponsored by The ıtual Relief Society in the interest of making the Clergy, information vitally important to administration. Member Dioceses are urged more details about these interesting Insurırs which are available, free of charge.



F AMERICA

, NEBRASKA

The Dilemma Facing Reform Judaism

DESALES STANDERWICK, S.A. **Questions without answers**

AS the Catholic priest enters the rectory parlor to instruct a neophyte, he feels at ease, knowing that there stands behind what he is about to say divine revelation interpreted by a divine, authoritative, living Church. When the convert-to-be asks a question about doctrine or morals, the priest can confidently call upon the Church founded, sustained, and guided by the one, true God. As a human being, the priest may not be able to understand and to explain divine mysteries, but he can still speak "as one having authority," because Christ, the God-Man, gave to Peter and his successors the keys of the kingdom of heaven: "Whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt lose on earth shall be loosed also in heaven."

Today, in congregations of Reform Judaism, people are going to their rabbis and asking questions: "What should we do about the Sabbath rest? What will happen to me after I die? Don't you think the modernizing tendencies in Reform congregations are going too far? What about all the customs and laws that the Jewish people observed for thousands of years?" And to these questions Reform rabbis have not found complete and satisfactory answers, with the result that Reform Judaism today faces a serious dilemma.

If a Catholic priest were to enter many a Reform temple, he might be completely surprised, had he been brought up in a Jewish neighborhood where the local synagogue was a one-story building half below ground, barren of all trees and foliage, while, inside, the gallery for the women and the Bimah (place for reading the Torah) made the arrangement much different than in western churches.

But today he would see, probably in a suburban area, a fine temple surrounded by beautiful grounds, and inside, the omission of the women's gallery, the pews all arranged as in his own parish church, and everything necessary for the conducting of a service placed on the platform in the front of the synagogue. More than this, he would notice an organ, stained-glass windows, the rabbi, the cantor, and perhaps the choir, all in robes, and,

---

Father Standerwick is at St. John's Seminary, Montour Falls, N.Y.

were a service going on, he would hear a sermon.

It would be oversimplification of a rash kind to say that Reform rabbis are merely imitating their Christian neighbors. If this were so, then Orthodox and Conservative Jewry would cut off the Reform as heretical or schismatic or traitorous. Reform Judaism is able to base many of its changes and innovations on solid opinions among the Talmudic and Mishnaic commentators or on the *minhag,* the custom of the people.

Back To Tradition

At the present time there is among Reform Judaism a trend towards traditional Judaism, though not necessarily towards Orthodoxy. For example, in one Reform congregation, the rabbi has gone to great lengths to obtain a good Hebrew scholar to instruct the children who attend religious school every day. Different ceremonial customs in the home are being readopted by the middle-class families in this congregation, and different Jewish religious objects, such as the Mezuzah on the doorpost, are being introduced.

Yet Reform faces serious problems. It has undermined the divine inspiration of the Law, reducing it to a historical outgrowth. It looks upon Judaism as a progressive religion that must constantly adapt itself, ideologically and ceremonially, to new environments. No one ever claimed that Judaism as a religion had a complete theological system, but the Reform has gone further and so far has deliberately refrained from codifying its beliefs and practices, or it has expressed its tenets in the vaguest and most general terms as in the "Guiding Principles of Reform Judaism," issued by the Central Conference of American Rabbis at Columbus, Ohio, in 1937.

In a recent interview with a Reform rabbi, this writer asked about the Reform's rejection of the doctrines of bodily resurrection, and of Gehenna and Eden as places of eternal punishment and reward. His answer was that Reform did most certainly believe in the immortality of the soul. But what happens after death? His answer to his congregation, he said, was that they knew here and now what was required of them. Let them see to their own consciences, and leave the hereafter to God, trusting to His mercy and goodness, since God has seen fit not to reveal anything about the next life. No one knows, he said, what will happen; therefore, speculation on the point is of no avail.

Ethical Culture

One of Reform's own writers has expressed the dilemma of Reform in this way: "(Reform) cannot realign itself with Orthodoxy, and it cannot devise a Halachah (the total-

ity of the demands of God) of its own." (Israel Knox, "Reform Judaism Re-Appraises Its Way of Life," *Commentary*, Vol. 18, p. 509, December 1954.) He develops the need further in these terms: "Reform's task is to develop a style of life, a set of commitments, a structure of meritorious deeds, in community with classical Jewish tradition and yet in keeping with our own times, in the spirit of a *minhag America*" (p. 510. *Minhag*: the custom of the people).

But even this fine eloquence opens the door to new dilemmas. Already the Reform has taken on some of the vague, indefinite atmosphere of Protestantism. For all practical purposes congregations and rabbis of the Reform are supreme in their own sphere since the Central Conference of American Rabbis (about 700 Reform rabbis) has no legislative or executive power. A rabbi dissenting from a majority vote may continue to do as he pleases in practice and in belief. Even if these 700 rabbis and their congregations were unanimously agreed on the issues, they are still dealing with a man-made religion, in which not the demands of the Infinite God, but the wishes of the congregation who hire and fire are the ruling force.

What effects these moves will have on a searching and groping people it is difficult to say. In the early days of the Reform movement in Germany in the first half of the nineteenth century, the government stepped in, forbade the spread of the Reform, and insisted on a return to Orthodoxy. Rather than return, some of the Reform left Judaism entirely and embraced Christianity. No one knows whether the vagaries of Reform Judaism will lead some of its members to investigate the true Church. As apostolic Catholics, then, we can wait and watch and be ready if the opportunity presents itself to give to these people the knowledge of the Messias Who the Reform denies is ever to come.

Priests And Prayer

A certain lecturer in dogmatic theology was both so swift and so uncertain in his delivery that the students who sat under him found the greatest difficulty in taking notes, or indeed in following the drift, of what he said. On a particularly bad morning — cries of "Slower," "Louder," "Clearer" proving of no avail — a voice brought the course of this particular professor's lectures to an end by shouting "You're not saying Mass now, Father."

Russia: How Old The New

A challenge to the West

G. J. BURKE

MODERN Communism in Russia sprang from a dream. Marx, the dreamer, promised the workers of the world a parody of paradise: "From such according to his abilities, to each according to his needs." As Lenin put it, "All society will be one office and one factory with equality of labor and equality of pay." Trotsky spoke in so many words of "a paradise in this world."

Of the Russion Revolution in 1917, one can write as Wordsworth did (in disillusionment) of the French Revolution:

> "Bliss was it in that dawn to be alive
> But to the young was very heaven!"

The revolutionaries were swept in on a rising tide of human hopes. Soldiers weary of suffering and death on the western front wanted peace; the peasants hungered after the tremendous estates of fabulously wealthy landlords; workers were easily roused to strive for the control of industry. A strange mixture of legitimate aspirations, of greed and envy, of justice, or revenge and of longing for equality fed fierce emotions on which Lenin and Trotsky played masterfully. They promised everybody everything and fed the flames of revolution.

Not that there were not thieves enough and desperadoes and adventurers to enlist in the cause but the whole movement could be clothed for all that in clouds of glory. The capitulation of western intellectuals alone clearly points up the idealistic side of it all.

Now we are witnessing in 1958 the forty-first year of established Communism and we can only exclaim "How old the new!" The more it changes, the more it is the same old theme —but not Communism at all, rather, Czarist tyranny and imperialism and, oddest of all, that Nineteenth Century capitalism against which old Marx inveighed so furiously.

If Lenin and Trotsky could return in 1958 they would view the contemporary scene in considerable amazement. Lenin, at least, as a hard headed organizing genius, might well be surprised to find that Russia is a mighty nation, greater (we think) than he could have judiciously and soberly expected. Much of this would certainly please him. He would be proud of the truly impressive industrialization of Russia — in his day a backward, rural, and feudal civilization. Imagine the world's largest hydroelectric station being on the Volga; or picture the richest oil field west of the Urals being in Soviet territory. The achievement

of Sputnik alone would swell him with pride. And to think that the U.S.S.R. graduated three times as many engineers as the U.S. and published five times as many book titles! He would find also, to his intense satisfaction, that Russian science is not only recognized in all the world but viewed with grave alarm.

Somehow we feel that he would be almost startled too at the position Russia assumes in world politics. His were the days of cloak and dagger diplomacy, of forged passports and pseudonyms, of bomb-throwing and violence and illegal smuggling of currency; in a word, the stuff of popular fiction, "romantic" and somewhat naive.

Today, his lineal descendant Khrushchev holds public press conferences. William Randolph Hearst's son journeys to Russia and is grateful for an interview.

The West's Ineptitude

Indeed, in international affairs, how times have changed. Here Lenin with practiced eye would note not so much the magnitude of the Russian achievement as the enormity of the West's ineptitude. Who would have thought Hitler so stupid as to have despised the millions of Russians and Ukrainians who wanted him to overthrow Stalin? What realistic revolutionary would have allowed himself to dream of Yalta? Who would have foreseen the collapse of Chiang Kai Chek and the "withering away" of his state, for all of Marx's Dialectic?

Where is Marx, anyway, in 1958?

Some years ago we raised the interesting question: What would Karl Marx think of his cherished Dialectic himself these days? We pointed out that history, imperious Dame, refused ever to read *Das Kapital*. It was bad enough in his own life time to have hailed the revolution again and again only to see it fail to come off; and the situation has not improved since then. It was Marx who wrote: "I do not trust any Russian. As soon as a Russian worms his way in, all hell breaks loose." Yet today it is Russia which stands before the world as the Communist state par excellence. No urban proletarian uprising, once confidently foreseen, has yet taken place in England or Germany; and instead of the inevitable forward march of economics, understood only by Marx, we have seen the reign of accident and the rule of the haphazard. It was in no sense Marx the irrefragable theorist but Lenin the brilliant cold-blooded, unprincipled opportunist who made even this mockery of Communism possible.

Probably it would be truer to say that there are no Communist countries. What we witness today is not Communism but, decked out in its feathers, the age old phenomenon of au-

tocracy, tyranny, oppression, spoliation — call it what you will.

"Lenin," said Max Eastman, "combined intellect and idealism with a mastery of the craft of politics." If this be so, today only the politics is left. Perhaps the judgment of Boris Souvarine, one of the founders of the Party in France, is sounder: "In truth, Lenin was above all else a great civil war captain, organizer, trainer, tactician and strategist. At the decisive moment, he saw power go begging, he was able to grasp it—because he was permitted to do so. Before that, he had had the merit of preparing himself; subsequently he had the talent to hang on. But, as the price of power, he was obliged bit by bit to renounce his principles, abandon his program, compromise his work forever."

Khrushchev

As the price of power, everything of Communistic principle has gone by the board. Khrushchev stands before the world today as the master of the Kremlin which in turn is master of all natural resources, of industry, of communication, of distribution. He embodies still in himself the will to world conquest which was Lenin's. Lenin wrote, "A funeral dirge will be sung either over the Soviet Republic or over world capitalism." Khrushchev in a moment of alcoholic audacity told foreign journalists frankly, "We shall bury you." That is all the two have in common, for Khrushchev will have to utilize the tools and techniques of Russian capitalism to accomplish his aim. He has no other. It is true that one tends to think of Russia as a socialistic government but this is only part of the myth by which it has propagated itself. (One might well recall another part of it: that Lenin overthrew the Czars whereas he overthrew Kerensky's democratic provincial government!) In fact today Khrushchev's way is an embodiment of everything Marx denounced, and Communism not religion has become the "opium of the people" in Russia and abroad. In Russia, capital is in the hands of a relatively few Commissars and party officers who are supreme, who dictate wages and hours, who formulate all policies, against whom no individual or minority can make appeal. Notes Russell Kirk in *The American Cause* "None of the exaggerated charges of Marx and Engels against twentieth century capitalism accuse the private capitalists of such methods as are now employed daily by the Communist capitalists of the Soviet states." This is in reality State capitalism, a much clearer and more meaningful term.

Call it what one may, a backward glance brings no reassurance. Nor can one get any-

thing but a mild intellectual satisfaction out of contemplating the obtuseness, the inconsistencies, the blind spots of Marxian orthodoxy, the failure of the Dialectic. In the world of hard stubborn fact, Communism has become what it rather fancifully proclaimed itself to be 40 years ago—a terrible threat to the survival of the western world. It is not so much an ideology which threatens us as a de-facto hostile power which has mastered our sciences, our techniques, our industrial output, and our weapons of war.

It seems to us that now the cold war will shift into another phase. Militarily we are at a stand-off. The conflict to come will be more and more in the areas of politics and economics, in diplomacy and the manipulation of natural resources. It will be no less intense but subtler and for that matter more decisive. The collapse on either side will come from within not from without.

This is not to imply that it will be a materialistic struggle on both sides. The U.S. would lose this struggle, or, to put it more exactly, the U.S. we know would not emerge from it. It would have to desert the American way of democracy and don the panoply of its adversary. It would have ruthlessly to centralize all authority, to marshal its manpower like puppets, to intrude into every phase of human activity. If a transfigured America of that sort were to win, the victory itself would be empty. It would be the triumph of totalitarianism.

Yet this is one peculiar and even pressing danger of the struggle we are now engaged in. Russia, the monolith, has decided advantages over us. Dictatorships can act with astonishing efficiency as we learned (if we learned anything) from our adventures with Hitler and Stalin. They move with lightning-like rapidity while democracies are slow and unwieldly and sometimes at the mercy of demagogues, incompetents, time servers and the merely ignorant. The danger is precisely the temptation to imitate. Expediency is the siren whose sweet sounds may beguile us.

The American way must be the more difficult way of self-sacrifice and dedication to ideals. No one has better summed up the situation than His Eminence, Cardinal Spellman, in his stirring address in Paris when he launched the campaign to build an American church in the "City of Light." Said His Eminence: "Outweighing the military, political and economic aspects of the crisis which has developed in our century is the fact that in its deepest and most fundamental sense it is a crisis of the spirit. It involves the basic loyalties of man—loyalties that have their roots in God."

The Liturgy and Rubrics

Questions and replies **WALTER J. SCHMITZ, S.S., S.T.D.**

IS it of absolute necessity that we have the Asperges at Mass on Sunday? Our Masses run on an hourly schedule and with the announcements in addition to the large number of communions, it is difficult to include the Asperges and finish in time for the next Mass. What is the regulation about the Asperges?

Father O'Connell (*The Celebration of Mass*), in referring to the Rubrics of the Missal, states that the Asperges ceremony should take place before the principal Mass and only on Sunday. He states further that this ceremony is of obligation in Cathedral churches but "it is not of precept in other churches and oratories unless it is enjoined by diocesan or synodal law. It may take place even before a Low Mass and, if the services of singers are not available, the antiphon and prayers may be merely recited." It is to be regretted that lengthy announcements and a tight schedule of Masses should cause the Asperges ceremony to be omitted.

Assistant Priest

What is the proper dress for an assistant priest at a Pontifical High Mass?

The assistant priest wears over his surplice the amice and cope. He does not wear a stole. If he is a domestic prelate he wears a surplice over the rochet and then the amice and cope.

Apologies

In the January issue it was stated incorrectly that "a newly ordained priest can *give* a plenary indulgence on the day of his first Holy Mass." The statement should have read that a newly ordained priest can *gain* a plenary indulgence on the day of his first Holy Mass.

Septuagesima Sunday Celebration

We had a celebration of thanksgiving on Feb. 2, Septuagesima. Purple vestments were in order but was it permissible to use gold and offer the Mass of the day without the Gloria? Would it have been possible to offer a Solemn Votive Mass with Gloria and Credo and commemorate Septuagesima?

Gold vestments are never permitted as a substitute for violet vestments. Gold vestments can be used only in place of the white, red, or green vestments.

As for a Solemn Votive Mass of Thanksgiving with Gloria and Credo, certain conditions must be fulfilled. A Solemn Votive Mass is permitted for a grave and, at the same time,

a public reason, by order, or with the permission of the Ordinary of the place. Such a Mass must be solemn or at least a sung Mass and in the presence of a large gathering.

Parochial Problem

There is a parish school here taught by Sisters. Since we have Mass for the children on school days at 8:15, the Sisters are given Holy Communion Monday through Friday at 7 a.m. in their convent chapel. Is there any objection to this practice?

About once a month the pastor is out of the parish overnight to visit his mother. He returns to the parish about 3:30 p.m. on Monday afternoon. The Sister Superior asks that the pastor give them Holy Communion at 4:00 p.m. on that occasion since they did not have the opportunity to receive in the morning and they have been fasting for three hours. Is the pastor permitted to do this according to the law, and particularly since the new Eucharistic regulations?

Normally Holy Communion should be distributed during Holy Mass. However, circumstances at times will justify a change and we believe the arrangement for the Sisters to receive Holy Communion in their convent chapel under the conditions mentioned is warranted. In the Mediator Dei we read that the faithful definitely participate in the eucharistic sacrifice, even though they receive before, or after, or outside of Holy Mass.

The new regulations direct that Holy Communion be distributed immediately before, during, or immediately after an evening Mass or a Mass that is celebrated after four o'clock.

Canon No. 867.4 of the Code states that Holy Communion may be distributed only during those hours when Mass may be offered (i.e. up to about 1:30 p.m.), unless there is a reasonable cause for distributing it at other times. Neither the Apostolic Constitution, Christus Dominus, nor the accompanying Instruction of the Holy Office, nor the Motu Proprio Sacram Communionem have revoked the concession of this Canon. True, Rule 15 of Christus Dominus permits the distribution of Holy Communion in connection with the celebration of evening Mass, but from this we cannot logically conclude that the distribution of Holy Communion is forbidden apart from Mass.

According to this Canon, the ordinary time assigned for the distribution of Holy Communion is the hours when Mass may be celebrated, but for a reasonable cause, one may distribute Holy Communion, *servatis servandis,* outside this time. The problem then is: What is meant by *causa rationabilis* in this canon? Some writers do not seem to regard devotion as a sufficiently rea-

sonable cause. But many reliable canonists do. (Thus, Capello (De Sacramentis, I, n. 373) writes: Ex qualibet justa causa, etsi levi, potest communio distribui . . . hujusmodi causa esset . . . devotio.)

Likewise, in their commentaries on the most recent Eucharistic legislation, several competent authors have discussed the concession of Canon No. 867.4 and have arrived at the conclusion that devotion is a sufficiently reasonable cause to receive Holy Communion apart from the prescribed time, if one is prevented from receiving during the hours assigned (cf. Regatillo, *Sal Terrae,* June, 1957, pp. 362-364). *Monitor Ecclesiasticus,* 1957, p. 199, calls this opinion safe and claims it is in accord with the purpose of the recent papal law.

In summary, it seems we may safely say:

1. The ordinary time for distributing Holy Communion is the time assigned for the celebration of Mass — about an hour and one half before dawn to about 1:30 p.m. (Canon No. 867.4)

2. Whenever the local Ordinary permits the celebration of afternoon or evening Masses, Holy Communion may be distributed during Mass and immediately before and after it. (Apostolic Constitution Christus Dominus)

3. Holy Communion may be distributed at other times if there is a reasonable cause for doing so (Canon No. 867.4). According to many reliable authorities, the devotion of the recipient is a sufficiently reasonable cause, if he is prevented from receiving during the prescribed time. (Rev. Charles Vianney, O.F.M.)

Votive Mass Problem

I am chaplain to a group of Sisters and they are anxious to have a votive Mass in honor of St. Joseph each Wednesday. Can I consider this a solemn votive Mass and include Gloria, Credo, and proper Preface? I also help on Sunday in a nearby parish. Sometimes I offer two Masses in the convent chapel and celebrate a third Mass in the parish church. Is it all right for me to offer this third Mass in the parish where permission is given for the priests to trinate?

The chaplain can offer a votive Mass in honor of St. Joseph only on those days that admit or allow a votive Mass, e.g., a ferial day outside of Lent or the simplex office of a saint. On those days the Gloria and Credo will not be said. It does not become a Solemn Votive Mass. If the Mass chosen has a proper preface, then the proper preface is used; otherwise, the common preface.

If permission is granted to the priests of the parish to trinate, the chaplain can exercise this privilege, even though he has already offered two

Masses at the convent chapel, because he is considered one of the priests of the parish, since, as he states in his query, he helps out regularly at the parish.

Three Christmas Masses

At Christmas I said midnight Mass at our Sisters' convent chapel and later in the morning a second Mass. Was I permitted to offer a third Mass?

On Christmas Day as well as on All Souls' day we are privileged to offer three Masses. Since it is a privilege we are free to use or not use it. Hence, it is up to the individual priest if he wishes to offer three Masses or less on Christmas day.

The Last Straw

It had been a hard morning for Father O'Connor. First there had been a call to ask: "What time is the 7 o'clock Mass?" Then his shoe-lace broke, he cut himself shaving. Finally he arrived at the church to find the server was late for the fourth morning in succession.

He had borne the first three patiently, but when little Tommy Maguire rushed in with tousled hair and not-too-clean hands, Father's usual good temper was near breaking point.

"Tom Maguire," he said sternly, "you should have been here at ten minutes to seven."

The cherub lifted wide, innocent and enquiring eyes: "Why, Father? What happened?"—**Redemptorist Record.**

The Code of Canon Law

Questions answered **V. REV. PAUL R. COYLE, J.C.D.**

WHAT obligation results from a solemn betrothal in Canon Law?

Authors generally enumerate six effects as deriving from canonical betrothals: the obligation of entering marriage as promised, the obligation of associating with the affianced party, the obligation of foregoing company-keeping with anyone other than the affianced, the incapability of validly contracting espousals with a third party, the prohibition of marrying a third party, and the right to sue for damages in the event of breach of contract.

The first effect begets in both parties, in exclusive relation to each other, the obligation of intermarriage in due time, and, if the time is not fixed, whenever either party reasonably urges fulfillment. Fundamentally, this is an obligation of commutative justice and a grave one, and it concerns the conscience only. It is an obligation of commutative justice, because every contract between private parties of its nature begets an obligation. It is grave, because the matter in question is grave, marriage in the future. It concerns the conscience only, i.e., it is not a juridical obligation, for no action lies in ecclesiastical courts today to enforce the obligation.

Because of this current legislation, whereby the contracting of marriage cannot be urged in the external forum, three opinions today are proffered in explanation of the nature of the obligation arising out of espousals. The three opinions are the following: First, according to Gasparri, the obligation is now only a slight one, and that an obligation of fidelity. Secondly, in the opinion of Vidal, the obligation is not absolute but disjunctive, scil., either to marry or to compensate for any damage sustained, i.e., the Church does not recognize a specific and determinate obligation to marry on the part of the two persons betrothed. Thirdly, in Cappello's view, the obligation is certainly not disjunctive, but probably it is a grave one. The obligation to enter marriage is an essential effect of the betrothment contract, whereas the duty to compensate for any resulting damage, accidental.

Marriage is to follow within a reasonable time, once the betrothment has been concluded. Vidal maintains that marriage should take place within a year after the signing of the agreement, when no definite date had been agreed on. The reason, obviously, is that all undue

familiarity must be precluded, as the danger of incontinence is frequently present. This has also been the mind of the Holy See. Roman law allowed a two-year period, as a maximum, to intervene between the time of the espousals and that of the marriage. The Code is silent on the matter. Custom and other factors relative to the parties and their conditions will, therefore, determine the question in most instances. Writers, however, unanimously teach that parents, pastors and confessors are to see to it that the espoused couple contract marriage as soon as possible so that the danger of undue intimacy and incontinence may be effectively forestalled. (Wyzaszczak, "The Betrothal Contract," p. 178)

I am a hospital chaplain. Doctors often ask me about baptism of an unborn child. What reply should I give?

Not infrequently there may occur a case of extreme necessity that calls for the private baptism of an unborn child who is in danger of death. In the past some held the opinion that the proper time for baptism was only after the birth of a child and not previous to it, otherwise they considered the baptism as invalid. Those who maintained this opinion relied on the argument that no one can be born again spiritually through baptism prior to the time of the physical birth. Nevertheless, the opposite opinion can also be supported from Sacred Scripture, so that one may be said, in a theological sense, to be "born" when one is conceived in the womb.

Moreover, since in the days of St. Thomas the medical profession had not devised means of reaching an infant while it was in the uterus, he held that the body of an infant could not be baptized, since it could not be touched by water. But the opposite opinion can now be well sustained, since doctors can easily, by means of special instruments, reach the body of an infant while it is still in the womb.

Today it is commonly held that in case of danger of death one should not wait until the time of actual birth for the conferring of baptism, but that one should undertake the administration of baptism in the womb, at least conditionally. Because of the difficulty, however, of having absolute assurance in all cases of the flow of water on the head, there can exist some degree of doubt concerning the valid administration of baptism. Therefore, the Sacred Congregation of the Council decreed that, if an infant was baptized in the womb, he should be conditionally baptized after birth. Even if the doctor testifies that the water touched the head while the infant was still in the uterus, nevertheless, after its birth the

infant must again, i.e., conditionally, be baptized.

Since it is illicit to resort to a doubtful in place of a valid administration of a sacrament, an infant may not be baptized in the womb as long as there exists a probable hope that the infant can be baptized when born. Before all probable hope of a valid baptism will be lacking in any particular case, there must be present a reasonable fear that the child will die before its birth. This fear of the unborn infant's death can be occasioned by such factors as a protracted labor, a difficult presentation, a constricted pelvis, hydrocephalus, and eclampsia.

For a valid baptism the water must flow directly upon the fetus. A valid baptism cannot be conferred on the unruptured membrane of a fetus, for this membrane is really not part of the body of the infant. As a consequence, baptism cannot be administered in the womb, unless the membranes are ruptured and the amniotic fluid discharged. It is morally prohibited to rupture the membranes of an inviable fetus in order to administer baptism, because this is a direct attack upon the fetus, and a direct abortion is never permissible. After the membranes of a viable fetus have been ruptured, baptism can be administered through the use of a sterile bulb, syringe, or other irrigating instrument to apply water, so that it may directly flow upon the body of the infant.

Physician Should Baptize

Since it is the physician's responsibility to estimate whether danger of death exists, it is he who in the eventuality of this danger should confer the baptism in the uterus. Although a priest, such as the hospital chaplain, were available, the baptism in the womb should be conferred not by him, but by the physician, not only as the demand of Christian decency, but also in the interests of a mode of operation that proves harmless for the mother the while it may prove helpful for the child. Because of the fact that for reaching the infant's body a special precision is required, and since great harm could be inflicted on the mother through the improper use of the instruments, it is best that, whenever it is possible, if a physician is not available, then this duty should be performed by a skilled and capable nurse. In either case it should be arranged that a card containing the formula of baptism in clear type should be held before the minister while he confers uterine baptism.

Doctors may use disinfectants, such as corrosive sublimate, by adding one part of the solution to a thousand parts of baptismal or other natural water. This is done with a view to

preventing inflammation and to obviating the danger of contagion for the mother. It is permitted to doctors and nurses in the absence of other more acceptable means to attempt uterine baptism by wetting the hand or finger and rubbing the forehead of the undelivered child with their hand or finger while they pronounce the conditional formula of baptism. This mode of baptism, however, is considered doubtful.

In every case of uterine baptism, the sacrament should be administered conditionally: "If you are capable of receiving baptism, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." When the case is one of difficult delivery, however, and the head has appeared, baptism should be conferred absolutely on it and should not be repeated when the child is born. When any other member of the body is presented, such as the hand, foot, shoulder, etc., baptism should be administered conditionally on the part presented. In case several parts are presented, baptism should be given on the part nearest the head. After the birth the child must again be conditionally baptized. Baptism conferred upon the umbilical cord would be invalid, since it is only a temporary part of the child. (Conway, "Time and Place of Baptism," p. 94)

Those Latin Prescriptions

In writing prescriptions physicians usually employ Latin terms.

There are several reasons for this.

In the first place, it is a custom which has been followed since the time when medical science was in its infancy and medical men were wont to write what they had to say in Latin.

Secondly, the botanical names of plants are usually in Latin (1) because scientific men give them their names, and (2) because not infrequently the English name for a plant in one part of the country has an entirely different application in another.

It is often advisable that a patient be kept in ignorance of the character of the drug which he is taking lest he attempt to use it without a physician's advice on another occasion, and thereby do himself injury.

—Dr. M. S. Young in **The Irish Digest**

About the Birds and the Bees, etc.—A Protest

Too much sex instruction?

J. H. O'NEILL

A MISSIONARY priest was preaching to a mixed gathering of men, women, and children in a country parish. In giving examples of evil-doing the parish priest noted that the majority of his cases dealt with infractions of the sixth and ninth commandments. He likewise gave a detailed definition of the marriage act for the benefit of his audience.

Afterwards the parish priest of the place was inclined to question the propriety of descending to the description of intercourse before such a gathering. This is the answer he received: "What better spot to give it, Father, than in the house of God, before the Blessed Sacrament! This is the place for such an instruction. It gives a sacred element to the subject."

I have heard of another priest, this one a pastor, who has no hesitation in warning his people against the use of methods of birth prevention in which he throws in a description of artificial concoctions and contraptions for good measure.

A religious in giving a retreat to boys and young men told them that it was permitted to read a complete page of a book or magazine to find out whether or not it was sinful. A young priest in a parish, stationed in a city parish, gave a detailed description of summer outfits, such as are worn by dainty, or otherwise, damsels, and drew conclusions as to what type of apparel was permissible, and that which forbidden.

Another priest has a reputation for bringing the sixth and ninth into his Sunday sermons so that the listeners get to expect it and wonder how it is going to be woven into the pattern of each particular sermon.

Still another priest, a noted youth organizer, has written that he believes it to be quite in order to entertain a group of sweet young ladies in a convent school by playing a few popular ditties on the piano, and then proceed to lean on the keyboard and elucidate freely on the mating habits of skylarks and various activities that involve the proper technique among the members of the honeymaker colony. After this, claims the youth leader, you proceed easily, without any embarrassment, to the all-

---

Father O'Neill is pastor of St. Joseph's Church, Beaverton, Ontario.

important matter of human mating habits.

A religious was asked to speak to a group of women, members of the auxiliary of a Catholic school for boys. The occasion was one of their regular meetings at which a priest was asked to give a short inspiring talk. The one given by our good religious was on birth control and lasted for over an hour. This same man preaches retreats to women and girls as a specialty. The entire theme of his retreat is the good old sixth and ninth.

I hope that you will forgive me for citing so many instances on this particular matter. It is a truism to state that this is a sex age. This particular appeal is thrown holus-bolus at the public as never before. It is part of the sales-technique of many companies. The result is that sex has become an obsession. It has infiltrated its poison into the home and into the minds and hearts of little children. A constant effort is being made to uplift the standards of such media of entertainment as television, movies, pictorial magazines and reading in general. This, of course, is all to the good. But I begin to wonder whether this idea of stressing sex from the pulpit or in talks in the manner such as given by the examples is desirable. Does Holy Mother the Church want us to proceed in this way? Or are some of the rest of us failing to do our duty as priests by not dealing with this subject constantly in our sermons and talks to the people?

I was chaplain for seven years at a Catholic school for boys. According to several writers on the matter of imparting sex instruction it would appear as though I should have been engaged day in and day out among the students in the task of explaining biology with the human factors and some Christian idealism on the subject. I fear I was an utter failure in this regard.

Within The Confessional

I had the practise of hearing confessions daily during the noon hour. This was a convenience for many of the students. It also gave them an opportunity to go to a regular confessor. Since it was necessary to deal with all the Commandments, including therefore numbers 6 and 9, in the confessional, then I worked on the belief that as far as I was concerned the less said about 6 and 9 outside the confessional the better. I believed that my job was to teach ideals to these boys and young men. Each Friday morning it was my privilege to give them a short talk over the public address system. These talks dealt with such matters as frequent confessions, keeping right with Christ, Our Model, receiving Him often in the Eucharist, and respect for womankind,

based on love for Mary. Certain lives of the Saint were held up as exemplars. The "doing" element of acts of love for God and neighbor was stressed. Only in rare instances was reference made to the importance of avoiding something specific such as harmful reading. More frequently, however, was mention made of the importance of avoiding occasions of sin.

But suppose I had discussed numbers 6 and 9 of the Commandments in most of these talks, spent more time with students privately or in class on the bird-and-bee problem and then been forced to deal with this matter in the confessional as well. I might admit here that it is quite possible that pride entered into the picture. I did not want these lads to be making the observation: "All that guy talks about is sex."

A priest friend of mine who often preaches retreats to young people told me that two young fellows, rather hard looking characters, dropped in to see him at the end of their school retreat:

"We just came in to thank you, Father, for a swell retreat. And you know something?—the gang waited to see what you were going to say about the sixth commandment; but you really fooled us. You were half through your talk about it before we knew you were on the subject."

This particular retreat master emphasizes idealism rather than biological details. And please do not misunderstand me. I believe that when a retreat master or a missionary is giving a retreat or mission, this question of the sixth and ninth must be treated. And that would be one of the reasons for bringing in a stranger to handle a subject of this kind in a school or parish. But I cannot see that it would be at all prudent to bring in men who appear to manifest a real lack of good judgment in dealing with this question; who fail to consider the fact of a mixed gathering, who talk in a crude manner offensive to most of the hearers, who would appear to be of the mind that the imparting of such information is more important than the stress of ideals, and who discuss in public matters that could be fitting in private. I might also state that I believe that more emphasis should be placed on the imparting of necessary information to youth by the rightful educators, the parents.

The Necessity Of Idealism

In his book "Moral and Pastoral Theology" Father Davis, S.J. has a section under his chapter on the sixth and ninth commandments called "Sex Education." I believe that it is well worth reading. In this he stresses the necessity of idealism for youth and emphasizes the fact that mere knowledge

does not mean virtuous conduct. He quotes both Popes Pius XI and XII in their treatment of this subject, as well as the mind of the Hierarchy of England and Wales as manifested through a Pastoral Letter in 1944. In these writings one finds emphasis on delicacy of treatment, private instruction by the parents, dangers from public instructions in which there are mixed gatherings of youth and, of course, the importance of the idealistic, Christian approach.

It would seem then most appropriate, and perhaps especially here in America, to reconsider this entire question. It appears to me that some priests, well meaning no doubt, have overstepped the bonds of prudence and the mind of the Church. It would look as though some might give the impression of being altogether preoccupied with this subject so as to give a poor judgment of the priest by the people. On the other hand, it is possible that some of the rest of us are not dealing with this subject sufficiently or in the right manner. For instance, I think I should be more solicitous about emphasizing the importance of having parents give the proper instructions on this question to their children. We do, however, provide pamphlets on the matter for those who wish to obtain them.

Of course, discretion is important for all of us. There is the story of the nervous father trying to give a sex talk to his six year old son. After stammering and stumbling around on the issue with birds, bees, and a few fleas thrown in for a clincher, the father finally asked the little boy in trembling fashion: "Now, son, is there anything you want to ask your daddy?"

And sure enough, that wide-awake lad did have an important question for his father. It was a very important one as far as the youngster was concerned:

"Daddy when does 'Lassie' come on?" he asked.

A Highlander's Pardon

Sir Walter Scott used to tell a remarkable story of a true Highlander's idea of pardon. The priest said to the clansman on his deathbed: "You must forgive even your bitterest enemy now."

"Well, if I must, I must," replied the man. Then, turning to his eldest son, he added, "But my curse on you, Donald if you forgive him."

—Belfast Telegraph

BOOK REVIEWS

Vatican Journal
by Anne O'Hare McCormick

Farrar, Straus and Cudahy, New York, 1957, $4.00

A STUDY to determine the underlying principle that courses through the entire *Vatican Journal* by Anne O'Hare McMormick, shows quite plainly that it is an old question, namely the position of the Vatican and its relation to the rest of the world.

The author is well qualified to cope with this question. Her knowledge of history is quite thorough and her ability to keep it alive and applicable is admirable, a quality that many history professors could copy with profit. Her ability to write is attested to by her selection as a foreign correspondent for the New York Times.

Since the Holy See has occupied a place in so much history, an exposition of past trends and counter-trends and their application to the same question in modern times is useful and interesting. Transferring this question to the man in the street it becomes a question of his position in relation to his community as a citizen and his relation to the Church as a Catholic. This is not an idle or dead issue. It is the undertow that continues to keep the Church hobbled in many countries and the trap that ensnares Catholic citizens who object to being classified as second class citizens when it comes to certain benefits and respect of rights.

In this book Mrs. McCormick uses the occasion of the appearance in history of Mussolini, Stalin, Hitler and the Spanish situation to explain the issue. Since she was stationed in Rome, she knew the Italian situation better. So she used Mussolini to symbolize the antagonism of a government to the Church and Italy as a symbol of the world. The "old" notion that the Church was out to "Vaticanize Italy" and that the state was dedicated to "Italianize the Vatican" took on a new form.

"But the new Roman question," she writes, "is far older and more difficult to solve. It is the ancient dilemma of tribute to Caesar and the tribute to God, complicating as the functions of the modern State invade all the territory once held private. The Pope claims that the citizen is first a man, Mussolini that the man is first a citizen. No conflict is as fundamental as this, and seldom has it been waged with such dramatic simplicity as now, in the Pontifical city, between rulers who symbolize spiritual and temporal power, at their most uncompromising."

Mussolini's notion that the Church was a piece of "real estate" had to be broken, and it was. The Lateran Treaty resulted, because "there is something subjugating in the only unbroken tradition left in the world."

The events depicted in this book are still clear and vivid in the minds of most readers. The present generation has lived through them. Now in the light of having known them, it is a thrilling experience to read the Journal and

see how accurately they were originally interpreted. The Journal passes this kind of analytical testing without harm. The reader is given a lesson in the application of past history to modern events and also is given to see how accurately history keeps repeating itself. The saying that all history is but one page though scattered through many centuries is certainly proven in the Journal.

Important history involves the Church and her mission. Correct interpretations of this history give readers accurate information; there is a serious shortage of accurate interpretations of history. This Journal helps fill the gap. Mrs. McCormick's insight into the "supranational" nature and mission of the Church is accurate and thorough. This knowledge gives her book a ring of sincerity and confidence. She is able to show that through the ages the Church possessed a remarkable "adaptability." Actually this is the extent and purpose of all Church history, to define the mission of the Church and to show how she has been fulfilling it in history.

This background merits a high place for this Journal, since it meets the need of modern times to possess a book on the Church in history well-written, containing accurate information, and complete interpretation. — V. Rev. Jacob C. Shinar, Pittsburgh.

The Catholic Family Book Of Novenas

John J. Crawley & Co., Inc., New York
1957, pp. 372, $3.95

THIS work was undertaken with the encouragement of a great Archbishop, since gone to his reward, who did the publisher the kindness of writing a list of novenas suitable for such a collection: the Novena of Grace, Christmas, the Holy Ghost, together with the ever popular Miraculous Medal, Perpetual Help, and Sorrowful Mother Novenas, and many others. In addition, there is the complete Mass, litany, and prayers for exposition and reposition at Forty Hours.

We have come to expect exquisite craftmanship in the Crawley Publications, and this work is certainly up to the usual standards. Leather binding, gilt-edged pages, rich end papers, and ribbon markers make it an ideal presentation volume. In our opinion, the work is underpriced.— C.M.W.

The Beginning of the English Reformation

by Hugh Ross Williamson
Sheed and Ward, New York, 1957, pp. 113, $2.50

THE Reformation in England holds for us a permanent interest. Though books almost without number have been written on the subject, each new treatment makes its own claim on this interest. This book by Williamson is no exception. In fact, it is not only a fresh view of the matter, but one that is the result of a deep personal conviction which adds something new. He leaves the impression that this had not always been his view, and that he has arrived at it with the help of further study and a new perspective.

The author is a convert to the Catholic Church. His family background was Congregationalist,

though he himself had taken Anglican Orders. In the limited scope of the book he cannot pretend to give a detailed history, but rather a reasoned account of the nature, cause, and settlement of that religio-economical-political phenomenon that is so wrongly dignified with the name of "reformation." To one who is already familiar with the story, this account will be refreshing; to all others it might well serve as an enticement to further reading. Anyone taking up the book will find it hard to lay aside. —W.L.N.

Conferences on the Religious Life

by Father
Aloysius Biskupek, S.V.D.
Bruce, Milwaukee 1957, 208 pp., $3.50

MANY priests and seminarians know of Father Biskupek, Divine Word Father, who was for years spiritual director of seminarians and wrote a number of books in order to provide other priests with material which he could not find for his own use and had to get together with painstaking labor. He went to his reward in 1955; but just before his death he wrote a series of conferences meant to be of help to individual religious as well as to their superiors. They have now been published in a very fine, readable volume. This is the book.

Many diocesan priests are in a position where they are called upon to give conferences to Sisters. They will want this book too. Here they will find 35 excellent conferences for religious, each one from five to seven pages long, with divisions that easily fix themselves upon the memory. Just so all may know what they are getting, here are the conferences: The Religious State; Spiritual Exercise; Striving After Perfection; The Primary End; Community Life; The Religious Habit; The Holy Rule; The Secondary End; Salvation of Souls; Work; Patrons; Admission to the Religious Life; Postulancy and Novitiate; Profession; Poverty; Chastity; Obedience; Mutual Relation of Members; Attitude Towards Holy Church; Silence; Good Intention; Prayer; Meditation; Difficulties of Meditation; Enclosure; Recreation; The Refectory; Daily Order; Mortification; Monthly Recollection; The Way of the Cross; Confession; Living the Mass; The Sick Religious; Deceased Members of the Congregation; Leaving and Dismissal.

The conferences are written for all religious, both men and women. They show the truth of what Father Biskupek once wrote: "The numerous spiritual conferences I had to give called for a thorough preparation and study of the subjects involved." There are no anecdotes in the conferences or what we would call popular illustrations, all of which can be nicely fitted in by the one who wishes to introduce his own individuality into these conferences as he gives them to others. But the solid learning and careful research is there. Sacred Scripture is abundantly quoted, more often indirectly. Otherwise there are not many quotations. But there is a wealth of information on the subjects listed. There is a note of simplicity and sincerity in the style which leads the reader on and makes this book excellent for

spiritual reading for religious, even unusually good for refectory reading in communities where works of this kind are read at table. — W. Herbst, S.D.S.

A History of the Catholic Church

by Ludwig Hertling, S.J.

Newman Press, Westminster, Md. 1957, 643 pp. (indexed), $7.50

A decade ago one of the legitimate complaints made constantly by seminarians and their Church History professors alike was that there were no texts available that were suitable for seminary study. Since that time Father Hughes' three volumes of "A History of the Catholic Church" have made their appearance.

With the publication of the Hughes volumes a part of the complaint was removed. There was now a history text available which conveyed something of the fascination inherent in the broad and complex story of this greatest institution which the world has ever known. However, the Hughes volumes represented an incomplete series, and the three of them could not easily be fitted into a limited schedule.

Now a one-volume text from the pen of the German scholar, Father Ludwig Hertling, S.J., enters upon the scene. To this work Father Hertling has brought the same careful scholarship that made him an invaluable collaborator on the recently published "The Roman Catacombs and Their Martyrs."

Indeed, the same interpretative handling of the facts which made "The Roman Catacombs and Their Martyrs" compelling reading is also the hallmark of Father Hertling's "History." This book is no ordinary history, for Father Hertling is not a man who views history as a conglomeration of dateable events. Rather, he strives to see events in the light of the persons who shaped them or were shaped by them, and to generate in his readers a feeling for the atmosphere in which events happened. One seems to taste in his work a bit of the genius that was Hilaire Belloc's.

It was Father Hertling's avowed task to place emphasis "on the interior life of the Church — the Church in her task of saving souls." This he has done admirably.

Seldom, it seems, does a book serve equally well for arm-chair reading and for serious classroom study, but Father Hertling's book does just this. It is a splendid achievement. — Raymond Gribbin, Baltimore.

Doctor Rabelais

by D. B. Wyndham Lewis

Sheed & Ward, N. Y., 1957, 265 pp., $4.00

IN the reading of this book, it came as a matter of surprise to this ignorant reviewer ". . . that none of Rabelais' innumerable editions has ever appeared on the Index. . ." Your reviewer forthwith asked the next three priests he came cross if they had read Rabelais. Two of them said, "Why, no! He's on the Index, isn't he?" The third said, "A little. We got permission to read him for one of our French courses at the University."

Because of my own lack of knowledge about the subject of

Wyndham Lewis's book, much of its intended effect was lost on me. I presume that much of its intended effect would be lost on most priests. For the author of *Doctor Rabelais* takes for granted his readers' familiarity, not only with Rabelais' works, but also with Rabelais' commentators; thus much of what he says is all but incomprehensible. A reader cannot savor offhand references to characters and incidents that have no more meaning to him than the heroes and heroics of, say, Japanese literature.

This does not mean that Wyndham Lewis does not write well; it means that he writes primarily for the specialist in French literature or in Renaissance studies. There are aspects of the book that the non-specialist can enjoy if he has patience. One such aspect is the author's good-natured deflation of the Rabelais-idolaters who write like fools because they do not know Rabelais' theology and because they deduce twentieth (or nineteenth or eighteenth) century motives from sixteenth century modes of expression.

If (because he flatters us by assuming in us in regard to Renaissance Europe a knowledge which only such a specialist as he himself has) Wyndham Lewis fails to make understandable to us a scatology-minded monk, a lecherous priest, an unethical doctor, a bibulous scholar, an imaginative writer, a creative genius, he nevertheless convinces us that such a man was understandable in his own world. Wyndham Lewis himself seems conscious of the difficulty of making us understand for towards the end of the book he wistfully sighs, "As will hardly have escaped the notice of any reader who has managed to continue thus far. . ." It is almost as if he is wondering if he has been able to do with words what Rabelais' Flemish contemporary, Brueghel, did with paint — make a world come alive.

Regretfully, we must conclude that he has not succeeded. He impresses us with his enthusiasm but he does not impart it to us. — Vincent M. Eaton, S.S., St. Charles College, Catonsville, Maryland.

The Red Book of the Persecuted Church

by Albert Galter

The Newman Press, Westminster, Md. 1957, 491 pp. (indexed) $5.75

PERHAPS our sense of horror has been toyed with too often and too facetiously by motion pictures, radio, TV, and printed works of fiction. Perhaps because we have accustomed ourselves to react to made-up horror by rote we are incapable of reacting any other way when the real thing comes along. Whatever the explanation it is probably true of the majority of us that we can now hear or see such horrors as the crushing of the Hungarian revolt and suffer neither emotional upset nor mental nausea.

And we can think about the crushing of the Church in the countries behind the Iron Curtain almost with equanimity. We acknowledge the horror. We do not comprehend it.

But we cannot read "The Red Book of the Persecuted Church" with equanimity even though it be, basically, a book of statistics.

In chapter one of the book Mr.

Galter makes the point that "By the greater number of its opponents Communism is regarded as the mortal enemy of political and democratic liberty . . . (but) Communism in its spiritual and religious character is not well known." For this reason he dedicates the first chapter to a survey of the Communist plan of persecution.

In his second chapter he throws a strong light on Communists' "propaganda by equivocation."

Then he goes to work. With unimpassioned exactitude he details the facts. Step by step, quoting sources constantly, he outlines the Reds' phenomenally successful campaign against churchmen, the faithful, and the Faith itself. He points out each individual target, the strategy of approach, the deliberate attack, the final collapse.

In the Soviet Union the Church falls. In Albania, the Church falls. In East Germany, the Church falls. In Bulgaria, China, Korea, Hungary, the Church falls. In Poland, Romania, Czechoslovakia, Viet-Nam, Yugoslavia.

The Church is, indeed, indefectible, but Mr. Galter drives us from the citadel of false security into which this article of Faith too easily leads us. He shows us with terrifying impersonal clarity that the Church behind the Iron Curtain is almost a Lazarus, which the power of God alone can resurrect.

To know the Church is to love her, and we cannot pretend to know her in our own day until we know her in her present suffering. "The Red Book" makes this knowledge available to all. —Raymond Gribbin Baltimore.

Paul The Apostle

by Giuseppe Ricciotti

Bruce, Milwaukee, pp. 540, $7.50

THE fortunate reader who has become acquainted with the work of Guiseppe Ricciotti through his earlier volumes on the History of Israel and the Life of Christ, will know what to expect of this study of Paul the Apostle, which completes the monumental trilogy. That word monumental is one that suggests itself again and again in any close scrutiny of the book; and one cannot escape the conclusion that it comes close to being the definitive picture of the person Paul really was. The volume has been hailed as the finest study of Paul that has yet appeared in English. That is as may be; the partisans of Holzner's *Paul Of Tarsus* may register some disagreement; but that too must be left to the experts to decide, if indeed there is any deciding it at all. This volume need apologize to no other life or study of Saint Paul.

Like the other volumes of the author's work as Bruce has published it, this one is a closely printed and closely packed thing; it is a big book, handsomely printed on excellent paper, in readable and attractive type, and again, either the publisher or the author has done the rather unusual thing of numbering the separate paragraphs. That presents the appearance, to a degree, of the conventional textbook; but it is immeasurably more than a mere textbook. One must stand in amazement before the erudition and scholarship evident on every page, for the author has given generously of his masterly acquaintance with history and

geography and many another field of knowledge.

The first third, approximately, of the volume is devoted to background-painting. The author sketches the geography of the world as it affected Paul or as Paul wandered over it for all the years of his life, and then he gives illuminating sketches of both the cultural and the religious background against which Paul acted out his magnificent role of preaching Christ and Him crucified to the Gentile world. For the author has not written a study of a personality in the abstract — if indeed there can be any such thing as taking a man, any man, out of the setting of the world-conditions in which he lives and labors. He has set forth the cultural and religious influences that helped make Paul the man he was; and what a man that is!

Both Jew and Greek

One of the world's greatest, beyond any possibility of debate, this little and apparently insignificant-appearing Jew who yet was a product of the Greek culture. For his native Tarsus, no mean city, as he said it himself on at least one memorable occasion, was a hellenized cosmopolitan city in which any Jew with brains and a chance for education could, and perhaps must, coalesce in himself those two stupendous cultural strains of the ancient world, the Greek and the Jew; and Paul was both to the day he died, and he would very obviously have been a radically different sort of person if either of those strains had been left out of his mental and spiritual construction. When he had added to those basic elements the flaming Christian faith that he learned in a flash of light that illuminated more than the neighboring landscape, he was well on his way to proving himself a character that for sheer human values need take second ranking to any other born of woman.

After that long and brilliant introduction to the life of Paul, the author gets solidly to grips with his main subject, which is the life and character and work of the man who was Saul and became Paul under grace. It is one of the conspicuous merits of the portrait of Paul that Ricciotti here paints that he makes it very plain that under all the glittering and romantic character of the Apostle of the Gentile world there remained essentially the same human Paul. Of course; grace does not destroy nature; it builds on the natural, and here the net result is the amazing personality the world knows as the Apostle Paul.

Apart from the picture of the fascinating personality that was Paul, perhaps the outstanding merit of the volume for anybody but the specialist is the presentation of the provenance of the Epistles. Usually, those great documents are presented in a dry-as-dust fashion, which leaves them rather dead things from an ancient past. Here, the author takes them as they come into being, and as in the case of the character Saint Paul, he presents them in the conditions which made them happen. The reader comes to know where and when and, for the most part, why, Paul wrote each of them, and that method leaves them living and vitally breathing slices of the man's personality.

The scholarship and erudition, biblical and historical and lingu-

istic, that shine forth on every page of this great work require equal equipment properly to estimate. But that can safely be left to the specialists. The general reader, the person who reads this sort of book not to settle a disputed point in ancient history but to become acquainted with a great soul, will close this volume with a delightful assurance that he has really come to know one of the world's great spirits as well as printer's ink can show him. — F. J. Mueller, Blairsville, Pa.

Catholic Life Annual, 1958

by Eugene P. Willging

Bruce, Milwaukee
1957, pp. 96, 8vo, $2.95

"IN *The Catholic Life Annual,*" writes Mr. Willging, "we propose to combine two themes. First, through publication in the fall of the year, the *Annual* will direct attention towards the feast of Christmas. Second, we intend-to interrelate the Christian heritage, which has come to America through many channels, with various developments in our history."

Despite his too, too sober-sided declaration of intention, Mr. Willging has compiled a thoroughly captivating book, handsomely produced with all the interest-compelling devices of presentday journalism and typography. There are numerous pictures in full color — indeed, there is scarcely any page without its illustration.

Father Henry J. Browne of Cathedral College, New York, has contributed an interesting piece on Catholic immigration in the last century. There is an article by Bishop Sheen on the need for an American saint, followed immediately by Father John J. Considine's biographical article on Bishop Ford.

Father Cletus Madsen evaluates records, and there is a short story by Stephen Vincent Benet.

The book is reasonably priced, and provident superiors might well stock it now for Advent reading in the refectory.—R.G.

The Intellectual Heritage of the Early Middle Ages

by M. L. W. Laistner, Chester G. Starr, Ed.

Cornell University Press, Ithaca, N. Y., 1957, pp. xx and 286, $5.00

IT is a commonplace that early medieval ecclesiastical scholars preserved the learning of pagan and Christian antiquity and passed it on to future generations. But if we want to know just how this was done in the concrete, we must ask the men who specialize in early medieval literature.

Max Laistner, the London-born and Cambridge-trained professor of history at Cornell, is one of the best-known of these specialists. Although essentially a classicist, Professor Laistner has long concentrated on the problem "of the intellectual heritage transmitted to medieval men from classical and later Roman times." In his detective work, he has been on the watch for two types of clue. The first type is the reference a later writer gives to an earlier one: a name, a quotation, or even an imitated twist of phrase. An investigator of these sometimes fugitive allusions requires an almost photographic memory of what earlier writers have written: but Professor Laistner does seem to have that sort of memory. The second

type of clue is furnished by the manuscript catalogues of medieval libraries. By patient study along both lines, a medievalist can reach conclusions which, however incomplete, are highly informative. And in doing so, he can find correctives for old notions, and open up new lanes of research to his colleagues.

Professor Laistner summarized his findings in his valuable *Thought and Letters in Western Europe, A.D. 500-900,* first published in 1931 and lately revised. The book under review is a collection of several of his essays which have appeared at various times and in various publications. They are in large part more detailed treatments of the writers considered in *Thought and Letters.* He discusses such matters as the erudition of Bede and Christian of Stavelot; the attitude of early medieval churchmen towards "scientific" astrology; the enduring popularity of Cassiodorus' *Historia Tripartita* and Pomerius' *De Vita Contemplativa.*

While of primary interest to specialists, *The Intellectual Heritage of the Early Middle Ages* spotlights some revealing facets of early medieval scholarship, and arouses even in the non-specialist reader a sincere respect for the solid and urbane learning of the author. — Robert F. McNamara, Rochester, N.Y.

China And The Cross

by Columba Cary-Elwes, O.S.B.

P. J. Kenedy & Sons, N. Y., 1956, 323 pp., $3.95

CHINA and the Cross is a history of the Church's missionary effort in China, or better, it is a history of that part of the effort which survives in available records. It is brief yet comprehensive, scholarly yet delightfully informal, un-impassioned yet charged with the excitement native to every story of contest for souls.

According to ancient tradition St. Thomas the Apostle was the first to carry the Faith to China. Father Cary-Elwes examines the meager evidence in support of this tradition and concludes that it is more legend than history. Then he proceeds with an account of the Nestorian penetration into old Cathay and unveils the seventh-century story of Alopen, first identifiable Christian missionary to that country.

In successive chapters he treats of the work of the Franciscans, a work which forms a period in itself, and then the Jesuit age, again a distinct chronological era. Finally he covers the modern period, with its variety of missionary effort, including that of the Protestants.

Great men come alive again as Father Cary-Elwes tells their story, priests like William of Rubruck, John of Montecorvino, Matteo Ricci, Adam Schall, Ferdinand Verbiest, and the native Chinese, Father Andrew Ly. The history enthusiast is certain to want to meet these men, and many others, again in full-scale biographies.

The author's explanation of how distance, international jealousy, and clerical rivalry hindered and even destroyed the work of the missionaries is graphic and disheartening even in retrospect. He successfully portrays the unique character of the Chinese mind and culture, and lifts the mystery of the almost countless persecutions of Christians.

Two maps included in the introduction help the reader orient himself in what is certain to be unfamiliar territory, an ample bibliography will aid the serious student, and the detailed index should prove generally useful. — Raymond Gribbin, Baltimore.

COLLECTION ENVELOPES

Exclusively Catholic!

Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.

HUNTINGTON, INDIANA

Our Lady In Catholic Life

by Lawrence G. Lovasik, S.V.D.
Macmillan, New York, 1957
pp. 410, $5.95

FATHER Lovasik's book should be a great help to those of us who have to preach a weekly novena service. It is in two sections: the first covering Our Lady's feasts; the second developing her titles as found in the Litany of Loretto. There is a total of 95 chapters.

A typical unit, The Espousals of the Blessed Virgin (January 23), includes about two pages of historical background, a three-page prayer (good sermon material in itself), and verses on the subject by Father Southwell.

During these past twelve months the publishers seem to have broken through the five-dollar ceiling that used to separate the really big books from the regular ones. This is certainly not concordance-size, but one supposes that in these inflationary times, the price is not exceptional.—R.G.

SELF-LITE CHARCOAL lights instantly in the censer. It is clean to handle and it is properly shaped to hold the three spoonsful of incense called for by rubrics.

Order from your dealer.

Mfd. by CHAR-LITE MFG. CO.
ST. LOUIS 3, MO.

SEASONAL BREVIARY

The Regular Breviary in expanded form for the Great Feasts — 4⅝" x 7" — with New Psalms

Holy Week Volume

(Majoris Hebdomadae)

from Sat. after Passion Sunday to Sunday in White incl.

In accordance with the Ordo Hebdomadae Sanctae Instauratus with complete Offices and Masses

Imitation Leather, yellow edges, per vol. $5.00
Leather, gold edges, per vol. $7.00

ST. MARY HOLY WEEK MISSAL

In Latin and English throughout. The new rite of Holy Week from Palm Sunday to Holy Saturday inclusive. Together with the Office of Compline, 198 pages, size 4" x 5½", paper, 50c.

ORDO HEBDOMADAE SANCTAE INSTAURATUS

Paper, 8½" x 11" $3.00. Cloth $5.50, with tabs $6.00. Red Lea. $15

PRIEST'S CEREMONIAL

By Rev. Joseph W. Kavanagh

Tells how to perform the ceremonies for all ordinary solemn and pontifical functions. With new Holy Week ceremonies. $3.50.

ALTAR BOY'S CEREMONIAL

By Rev. Joseph W. Kavanagh

Revised edition explaining all ceremonies which an altar boy is called upon to perform. With new Holy Week ceremonies. $2.50.

THE RACCOLTA

New, Official Edition of Enchiridion Indulgentiarum Preces et Pia Opera (1950) For Sacristy, Pulpit, Priests, Religious, Laity. Gives text for every indulgence, prayer, directions and requirements for indulgenced devotions and pious practice. Printed in red and black, 688 pages. Size 4¾" x 6¾". Simulated Leather, gold title, round corners, gray edges. $4.75.

At your local bookstore or

Benziger Brothers, Inc.

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

6-8 BARCLAY STREET, NEW YORK 8, N. Y.

BOSTON 10 CHICAGO 6 CINCINNATI 1 SAN FRANCISCO 3

Continued from page 198

how Socrates got through school without a "gymnasium," our style) and subscribing to the viewpoint: "I venture to say that if — in the present national emergency — a moratorium of two years was declared on all new plant and physical structure, American education might be all the better for it."

Here is a final point which we felt keenly but have not yet seen so well expressed: "It is typical, and it is evil, for the National Education Association to seize upon the nation's peril as further excuse for the very philosophy which has contributed to that peril."

Congratulations, Mr. Jones: We would not want to have to answer your correspondence after the N. E. A. gets its political machinery in high gear.

refinishing
replating • repairing
CHURCH METAL WARE

Allow us to show you how your sacred vessels and metalware can be renewed . . . repaired, replated and returned to their original beauty by trained Catholic craftsmen handling each item through processing with the reverence and dignity it deserves. Archdiocesan Ecclesiastical Approbation to handle consecrated vessels.

Write for cost estimates for our services. You may forward your precious vessels to us for price estimates before servicing. Unless you are pleased, we will return the order as received at our expense. Generous price consideration on all sacred vessels and ecclesiastical metal ware used in Catholic services.

E. J. Lanagan, Ecclesiastical Services Dept.

HOME PLATING COMPANY, INC.

905 Massachusetts Ave. Indianapolis 2, Ind.

Correspondence

'Mass In Stuttgart'

I HAVE had difficulty in fathoming the purpose of the article entitled "Mass in Stuttgart" in your section of Currente Calamo of the October issue. The article as such is an interesting report but seems to lack finality. It reflects keen observation of ritual practices proper to a coun-

"GLORIA"

* FINEST INCENSE
* SUPREME QUALITY
* SPECIAL BLEND

Famed for its composition and outstanding in its field
It is the incense which serves its purpose best

See your dealer

G. BOZYK MFG. CO. 426 E. 6th Street, New York 9, N. Y.

Herder of St. Louis

EVE AND MARY

by Peter-Thomas Dehau, O.P.

Eve and Mary is a unique book on Mariology. It is concrete, vital, and inspiring. Based on the most solid theological principles, it touches upon many contemporary principles, such as the role of woman in the Christian life, the psychology of temptation, the necessity of an interior life, and the Christian concept of suffering. $3.95

SUMMA OF THE CHRISTIAN LIFE, VOL. III

by Louis of Granada, O.P.

This is the best synthesis of the spiritual doctrine of Fray Louis of Granada that has ever been compiled. This third and last volume offers inspiring material for devout meditation on the life and death of Christ, the role of the sacraments in the Christian life, and the all-important facts concerning death, judgment, heaven and hell. $4.75

At your bookstore or from:

B. HERDER BOOK CO.

15-17 South Broadway • St. Louis 2, Mo.

try; but rather than proper, it makes them look peculiar by its style of quips and quirks. It appears to me the article would have been more interesting and purposeful if the author had taken the time to explain rather than "explain away" ceremonies alien to his mind.

May I therefore submit a commentary on the article in question, which I believe, will attest that the ritual is more proper than peculiar.

If you wish to publish the commentary in whole or in part, you have my permission. As a matter of fact I believe you would have no alternative in the matter since, in my opinion, it would be only fair as well as edifying to clarify in the minds of your readers well established and fully countenanced Catholic practices which were presented in a somewhat derogatory manner.

However, I do not wish to have my name published. —P.L.

1. The servers, "great big fellows," reflect the traditional high regard the Germans have for those serving Mass. It is not considered a menial job, relegated only to the children. It is an honor and a great act of Faith.

2. Six candles are lighted for High Mass on Sundays and on greater feasts; four suffice on lesser days. (Rev. J. O'Connell: *The Celebration of the Mass)*

(There were only four candles lighted. As explained, it was Sunday. — Editor.)

3. The writer is under the impression that a choir must necessarily be limited to persons or

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen — Outwears Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

STATIONS OF THE CROSS

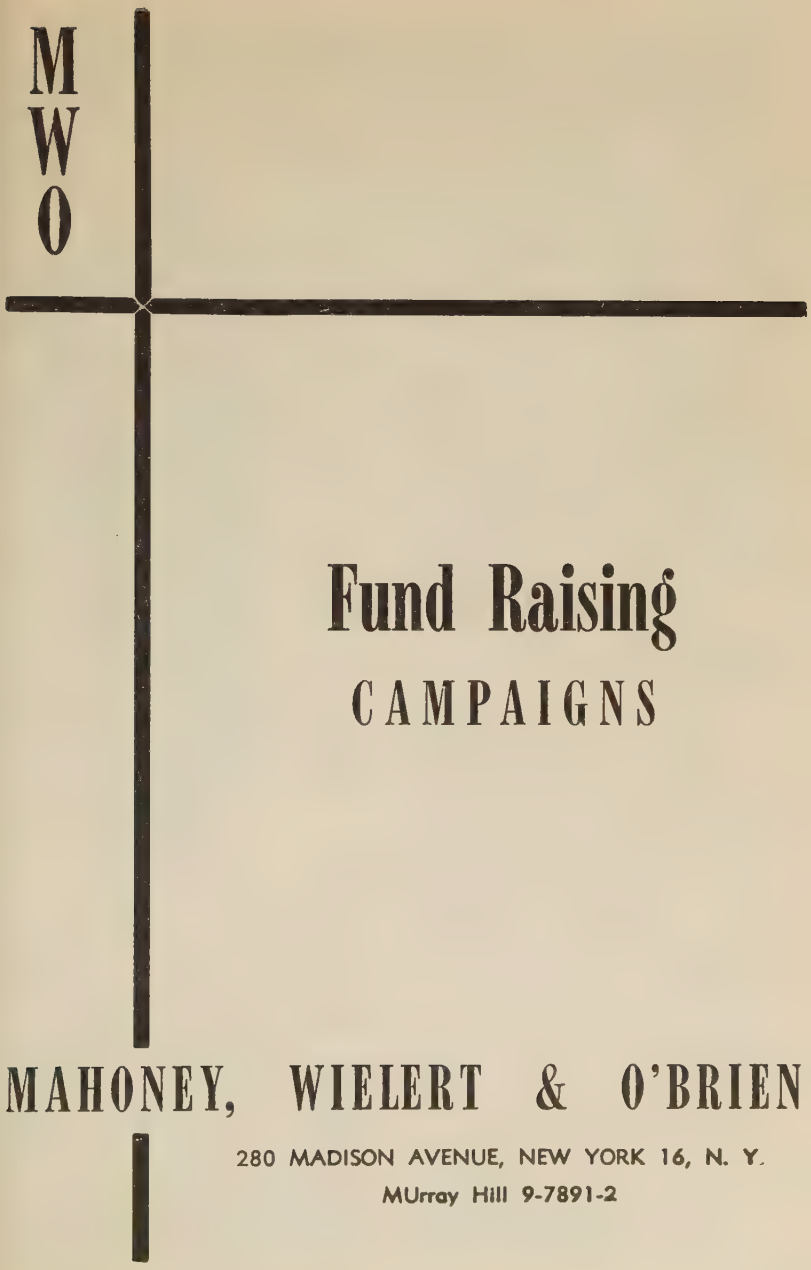
14 units, each 5½" x 7¼" Beautiful, Unique, Colorful, Decorative, Inspirational Mahogany stained plywood plaques. Should be seen to be appreciated.

SATISFACTION ABSOLUTELY GUARANTEED!

Will ship on approval to subscribers. C.O.D. orders accepted.

$20.00 PER SET

GRACE PLASTICS 46 Cornhill Boston 8, Mass.


M
W
O
Fund Raising
CAMPAIGNS
MAHONEY, WIELERT & O'BRIEN
280 MADISON AVENUE, NEW YORK 16, N. Y.
MUrray Hill 9-7891-2

space. In Germany the congregation is the choir and that is the spirit of the Church, after all. The "Deutsches Hochamt" (wherein the Congregation makes the responses in Latin and sings the Gloria, Credo, Sanctus, Benedictus, Agnus Dei, in German) is an ancient custom recognized by Rome. Gregorian and a-cappella choirs, of course, are also in general practice.

4. The Diocese of Rottenburg (not Rothenburg) has its own Hymn and Prayer Book, approved by the Ordinary. This is the ancient practice in all the dioceses of Germany and has for its purpose uniformity as well as edification. The Rosary is never recited during Mass. The Mass is the Sacrifice of the Priest and People and all are enjoined to offer together. Private devotions are stringently relegated to their proper time.

5. According to a rubric (Rubr. gener. Miss, tit. 20; Ritus celeb. Miss. tit. 8, n. 6) that probably has no preceptive, but only a directive character, the so-called Sanctus or Consecration candle is to be lighted on the Epistle side and to continue burning until after the Communion. This was no doubt the candle which the author erroneously termed the "Paschal Candle." (Cf. S.R.C. 30. Dec. 1881.)

(This candle was on the Gospel side — like a Paschal candle. — Editor.)

6. There are in Germany beautiful ancient customs associated with the ringing of the bells. The church bell is rung during the Consecration to apprise those who are not in attendance that the Mass has reached its most solemn part. At the sound of this bell, then, those not in attendance, wherever they may be, are invited to make a spiritual act of adoration. When a parishioner dies, the bell is immediately tolled. On Saturdays at 6:30 o'clock in the evening, after the ringing of the Angelus, all bells ring in unison to usher in the Lord's Day.

The purpose of the bells is expressed in an old Latin verse:

"Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, nimbos fugo, festaque honoro."

Blessed Candle Stubs

THE catalogue of the Muench-Kreuzer Candle Co., Inc., Syracuse 1, N.Y., states on page 9:

"As an extra service to our customers, we will purchase candle remnants which are in proper condition, crediting the amount to your account. Your Emkay sales representative will be happy to appraise your candle remnants."

Very truly yours,
W.J.B.

Syracuse, N.Y.

WE could use a good many of these blessed candle stubs. We have Benediction every night and these would save us on the large candles. Could we have some?

Don Bosco Boys' Town
Cottonport, La.

In your October number on the last page is a letter from a priest in Michigan who asks what can be done with candle butts or stubs. I know there are others beside myself who use them — in fact,

Wholesale Clothes to the Clergy

HERE THEY ARE AT LAST! Now available . . . the practical, lighter weight suit that retains its new look with a minimum of care.

55% Dacron — 45% Wool

CLERGY SUITS

Carefully tailored for you by one of America's leading Clothier's.

Popular single breasted style coat with flap pockets, pleated front trousers with zipper fly. Dacron-wool blended fabric is expertly tailored and hand finished even at this low price. Sizes 34 to 46 in regular, long or short styles.

Made to sell at $55.00
Our low wholesale price is only **$39**

EXTRA TROUSERS to match
Reg. $14.95—our wholesale price **$10.95**

NOTE: Low price good only on orders filled from present stock. Our Spring-Summer supply will be at slightly higher price.

WASH-n-WEAR PANTS

The tropical slacks that you wash — drip-dries within 1 hour — ready to wear again! No ironing required! Tailored with pleated front, zipper fly, inside coin pocket, button back pocket. Clergy black in sizes 30 to 42. (44 thru 50, 10% higher.)
Our wholesale price $7.70

Imported All Wool Worsted 2-Ply black
GABARDINE TOPCOATS

"Cravenette" water repellant for all weather wear. Popular fly front with deep slash pockets, button collar, luxurious rayon half lining. Sizes 34 through 46 in regular, short and long styles.

Made To Retail For $60.00
Our low wholesale price ONLY $37.00

Extra long size 38 to 44—10% higher.

All Merchandise Sent on Open Order for Approval

BARRY SOLOMON, CONTRACT DEPT. 5 **GALE'S** 800 Franklin St. Louis, Mo.

BIRETTAS
BY
Toomey

- CORRECTLY DESIGNED
- EXPERTLY MADE
- AVAILABLE IN DACRON-VISCOSE, GROSGRAIN AND WORSTED MATERIAL
- FULL-THREADED POMPOMS
- FOLDING OR STIFF MODELS
- PRICED FOR THE CLERICAL BUDGET

THE MARK OF QUALITY

BUY THEM FROM YOUR Toomey DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES AND CANADA

R. J. TOOMEY CO.

Correspondence

quite a number of religious orders reclaim the wax.

For the past 20 years or more I have been using them by melting the wax and making candles for sanctuary lamps in our own chapels.

I use the empty glass container and put in a wick made of thin bamboo wrapped with three strands of cord from the taper used in lighting candles. It is held upright in the center by the same piece of tin from the empty jar. I break up the candle stubs, removing the old wick, and fill in around the wick, then pour in the melted wax, filling to the top.

If anyone would like further information, I would be happy to give it.

Sincerely yours,
Brother Edward Strauss, S.M.
Holy Family Parish
830 Main Street
Honolulu 18, T. H.

Lewd Songs

I'M begging a bit of space in order to report an experience which I believe will be of interest to all my fellow priests.

Some weeks ago I devoted part of my column in OUR SUNDAY VISITOR to a discussion of popular song hits. The objective was to counteract the common acceptance of many of these songs on the part of our teen-aged youth who say "we just dance to the tunes —we never think of the words."

The replies to the article came from program managers, disk jockeys, recording companies — in other words from almost anyone who had a hand in the situation.

However, the piece was directed squarely at the youngsters.

Yes, I heard from them too, But this was the tack that many of them took: "We play these pieces at our parish CYO hops and our priests never object. We thought they (the recordings) were all right." I might add here that I had singled out "Wake Up Little Susie" as an example of the type of song which should be proscribed by our Catholic youth.

Now I am quite sure that the kids are telling the truth when they say their priests do not object. But the point is that the average priest, saddled with so many varied responsibilities, just doesn't have time to look into the words of these songs.

If he puts in an appearance during the evening, it's generally to check the crowd, the general conduct, and to say hello to the chaperones. Then he's off — probably back over to the rectory to continue with his converts. In the meantime "the music goes round and round."

Yet a disk jockey himself tells me that 25% — one out every four recordings today are "downright immoral." The rest are "mostly junk with an offensive beat, raunchy and cheap . . ."

This is the kind of music being played at many of our Catholic social gatherings. And as long as the priest "does not object" (for whatever good reason) it's taken for granted that he approves.

Of course, some priests do object. We heard from them too.

Institute of Spiritual Theology

SEVENTH SUMMER SESSION

July 7 to July 31

DOMINICAN HOUSE OF STUDIES *River Forest, Illinois*

An integrated course in spiritual theology and allied subjects for the spiritual director offered to all priests and professed brothers by a staff of Dominican Theologians. Full course complete in three summer sessions. Limited accommodations for resident students.

For information and prospectus write to:

Father T. M. SPARKS, O.P.

DOMINICAN HOUSE OF STUDIES

River Forest, Illinois.

They wrote to thank us for the support they found in our article. They tell us that they are acutely aware of the danger and check the recordings thoroughly before the evening starts. Let's have more of this!

Incidentally, you can get a master sheet of all the currently popular songs and their words at any record shop. Price, about a quarter.

Fraternally,
James P. Conroy
Associate Editor
OUR SUNDAY VISITOR

The Christmas Sermon

RETURNING from a meeting of some 200 Catholic women after having listened, quite patiently, to their publicly expressed opinions on how to run the world, the Church, and our parish, I sought a little sacerdotal companionship (and perhaps solace) in your very fine magazine THE PRIEST. And what was the first thing to catch my attention? "Thoughts of a Layman on Christmas Sermons" (p. 1004 of the December issue).

So now we priests are "unjust to Our Blessed Lady" and "undervalue St. Joseph" and "don't give her (Mary) credit for having ordinary sense."

"Being a mere man" does not exclude me from knowing "that swaddling clothes" were not "woven from the very finest materials." Perhaps the "good priest who called them old rags" erred, but was he any farther from the truth than H. M. Ess, our lay critic?

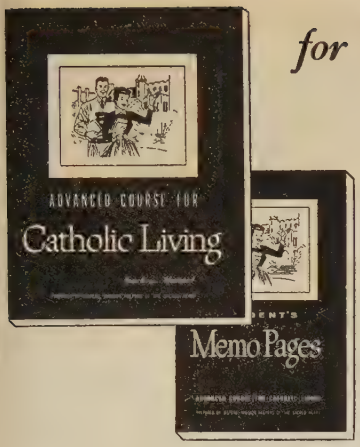
What makes H. M. Ess so "sure Joseph paid well for the use of the stable?" I'm not at all certain, but I like to think that the stable was the kind of place for which not even a greedy innkeeper would dare to charge. And about "that great boon, privacy," isn't it just possible that the inn at Bethlehem had its usual quota of noisy travellers and boisterous drunks whose coarse shouting could have carried to the stable and disturbed that "privacy" that couldn't be had even in the "ordinary home of those days"?

Please, let's not throw out the baby with his bath water. I think all of us priests realize that we can improve our Christmas (and other) sermons but not by throwing away the good things we learned first from our good parents, our school teachers, the sisters and priests, and had confirmed by our seminary studies. The lesson of the Nativity, with all due regard for H. M. Ess, is not primarily "conjugal devotion, self-sacrifice, prudence, consideration for others, civil obedience, and trust in God." All of these are part of the Christmas story and fit matter for meditation and sermons. But, please, let's not throw away poverty. And I don't mean the "poverty of fallen humanity" but the voluntary poverty of the One Who came to save fallen humanity and Who gave them the riches and luxuries He denied Himself.

Sincerely your in Christ,
Pastor

An Unkept Pledge

What a world of confusion we live in! Last Sunday my parishioners and I took the pledge of the Legion of Decency. Al-



for Catholic students

IN PUBLIC
HIGH SCHOOLS

* * * *

ADVANCED COURSE FOR CATHOLIC LIVING

THE Course aims to convince, to inspire and to enable the Catholic students attending public high schools to live and express their convictions. It provides for lack of Catholic background, as well as for the need of a new approach. The whole theme is to train in Catholic thinking and Catholic living to form the distinctly Catholic character in Christ.

	Single Copy	5 or More	100 Copies
BOOK ONE—Freshmen Year			
.....TEACHER'S MANUAL 216 pages, size 8½" x 11"	2.75	2.50	130.00
.....STUDENTS MEMO PAGES 120 pages, size 6" x 9"	1.25	1.10	50.00
BOOK TWO—Sophomore Year			
.....TEACHER'S MANUAL 192 pages, size 8½" x 11"	2.50	2.25	125.00
.....STUDENTS MEMO PAGES 96 pages, size 6" x 9"	1.00	.85	40.00
BOOK THREE—Junior Year			
.....TEACHER'S MANUAL 144 pages, size 8½" x 11"	2.25	2.20	120.00
.....STUDENTS MEMO PAGES 96 pages, size 6" x 9"	1.00	.85	40.00

Volume IV of both Manual and Students' books are in preparation but no definite publication date has been set.

MAIL THIS PAGE *with quantities marked for each book desired.*

OUR SUNDAY VISITOR, INC.
HUNTINGTON, INDIANA

though it does not bind under pain of sin, nonetheless, I hold my honor as part of my spiritual integrity. Therefore I intend to keep the Pledge — every article of it!

But would someone please set me straight: How do I answer the queries of the faithful as well as of my own mind — Why, if we pledge to stay away altogether from places of amusement which show objectionable pictures as a matter of policy — then why do we find, two or three times a year, Fathers, Brothers, and Sisters flocking to their doors for the showing of "The Ten Commandments" or any other approved production? In one western theater, while the Religious were swarming in for the showing of "The Ten Commandments," the marquee and billboard of the same theater were plastered with signs heralding the advent of a certain Swedish picture on the condemned list!

What are the laity to believe when their leaders can't show enough stamina to stay away?

With every best wish, I remain
Just Old Fashioned
California

you . . .

can start your parish on a *proved-successful* program of good Catholic reading!

we . . .

supply everything including FREE DISPLAY RACK, famous Image Books and children's books, plus *no-risk guarantee* on top Catholic magazines. Write:

PUBLISHERS'

Parish Service

180 Varick St., Room 510
New York 14, N. Y.

Begging For Typewriters

IN our mission work here at St. Meinrad we could use some old typewriters. No doubt there are some old and unwanted typewriters in various rectories throughout the country which pastors would be glad to donate

MAKE PLAIN GLASS INTO STAINED GLASS

Through the use of low cost Windowphanie plain glass windows can be transformed into rich, beautiful church windows.

EASILY APPLIED FREE SAMPLES

Windowphanie Co.

SERVING SINCE 1901

P. O. Box 229, Dept. P, Glen Ridge, N. J.

to us to aid in our mission work. We would certainly appreciate it if you would bring this to the attention of your readers.

Sincerely yours,
Adelbert Nett,
President, C.S.M.C.
St. Meinrad Seminary
St. Meinrad, Indiana

Needs White Vestments

I had a washing problem the other day that did not turn out so well.

My white set of vestments suddenly developed a stain on the right shoulder. But the boy knew nothing, of course! I found an old book, "Household Hints," and there was a chapter on stains, so I decided to try my hand. First soak the stain in benzine — I had some gasoline and tried it with that: the stain spread. Then the book had an idea about hot water — pour the hot water through the stain, it did not have much effect, but I put it out to dry in the sun, full of hopes. The stain, next morning, had spread over half of the chasuble. That meant I had to tackle it in a big way.

The boy brought two buckets of hot water, one of cold, and one empty. Soap too, and a hard brush; I told him I would not be available for an hour or so, then I started.

"Test the colors to see if they run." They did not, so in went the chasuble into the hot water and I rubbed and soaped and scrubbed and rubbed till the suds and water were wandering around the floor and I was soaking with

A Valuable Book For The Rectory Library

WHAT THEY ASK ABOUT THE CHURCH

MONSIGNOR J. D. CONWAY

Informative . . . thought-provoking . . . readable . . . answers to the questions that Catholics and non-Catholics are asking about The Virgin Mary/ The Index/ Limbo/ Confession/ The Legion of Decency/ Racial Discrimination/ Freedom of Speech and many others.

"This is a practical book which should find its place into every library, information centre and rectory in the country."

Very Rev. Msgr. Francis J. Lally
THE PILOT

$3.95 At All Bookstores

FIDES PUBLISHERS **CHICAGO 19**

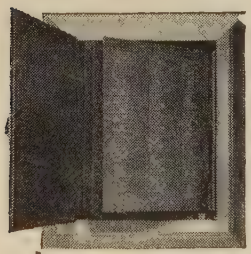
perspiration. But I had to rinse, once, twice, in fresh warm water each time. Then I put the thing out to dry and gasped for a smoke.

As every expert housewife will guess, when I looked at the garment in the evening, the color of the yellow edging had seeped into the white material and now the chasuble is a sickly watery yellow color. So that was that: never again will I attempt such a task, and meantime I am in need of a new white vestment.

Yours sincerely,
Desmond Sullivan
Catholic Mission
Sasse, P.O. Buea
S. Cameroons Trust Terr.
Nigeria

Missionary With A Camera

I am a full-time man at the Catholic University of Puerto Rico, but for several years, I have been doing some week-end mission work here in the mountains of Puerto Rico among some of the poorest of its poor. Obviously, with my heavy university work, I was able to do little more than hear the confessions of those who came, celebrate Mass, instruct in passing, and tend to the occasional sick calls up and down the mountain trails. With my uncertain health, I never dared to attempt more, though I had repeatedly pleaded with my Provincial that



NEW! *Everlasting Bronze*

"BOOK OF APPRECIATION"

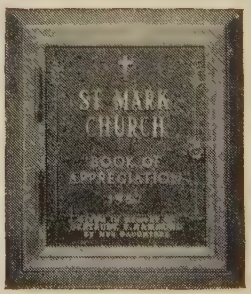
Enthusiastically received by pastors interested in listing contributors to building funds, not for a few years but for posterity.

LIST CONTRIBUTORS ECONOMICALLY

Two sizes now available: 25" x 32", capacity 3250 names, and 15" x 18", capacity 1050 names, on copper pages with letters etched in relief.

"We are very highly satisfied," writes Rt. Rev. Msgr. J. Fred Krebs of Dubuque, Iowa.

TODAY . . . write for Folders of Bronze Books. Positvely no obligation. (Also available: Bronze Tablet Catalog.)



NEWMAN BROTHERS, INC.

680 W. 4th
Cincinnati 3, Ohio

these people need some one who has time to make personal contacts, to get to know them and their personal problems.

This summer with the outlook for help bleaker than ever, and the needs of these people forcing themselves ever more acutely upon me, I decided to soft-pedal doctor's orders for resting up, and make an attempt at the much needed personal contacts.

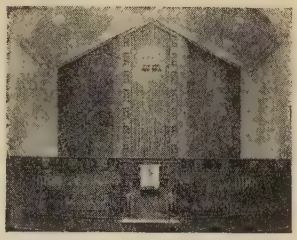
And now I come closer to the purpose of this write-up. Last January an old pupil of mine, Leo Kelly, from Philadelphia, paid me a visit and left me as a souvenir, a "Polaroid" Land camera, which develops the picture within sixty seconds after it is snapped.

This gave me an idea. The past years I had been seeing these people, children and adults, but with few exceptions, I never knew who were parents of which children. Here seemed a good chance to get acquainted. I decided to try a pilot experiment over the Easter holidays.

In beginning the census, I visited some twenty odd families that attend the chapel at our mountain home. These families are quite widely scattered in all kinds of nooks and corners of the mountains. One four-hour hike along a single trail netted me four families, but it was worth it. With the Sunday announcement, they were expecting me, and since being photographed is quite an event in their lives, they dressed up the children in their Sunday best, in most cases, the only presentable clothes they had.

To say the least, they were in-

ORGAN BUILDING PIONEERS



Methodist Church, Kent, Ohio.

Though the Casavants first used electromagnetic action in 1890 it was not until five years later that the sliderless organ chests replaced the old style slide chests. Samuel Casavant's pioneer invention still provides a standard from which the majority of the world's great organs are built.

Casavant Frères LIMITED

Designers and Builders of Organs and Church Furniture

ST. HYACINTHE, P. Q. CANADA

People 60 to 80

Apply For Old Line Legal Reserve Life Insurance

If you are under 80, you can still apply for a $1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L357N, Kansas City, Missouri.

trigued by the pictures, and while they marveled, I got busy scribbling down the names indicating the order in which they were lined up in the picture. Brief questioning gave me the necessary information to fill out my carefully prepared census blanks with pertinent information on Baptism, Confirmation, First Communion, degree of education, employment, marriage, and recency of the sacraments for all the members of their family. Within a few minutes I was able to call the individuals by name, assign them to day First Communon classes if they were children, and to night classes if they were adults.

A Great Success

The experiment far surpassed my wildest expectations. People I didn't know for the past three years, I could now call by name within a few days. I could easily identify all children and their parents. What was an adventure for me was equally thrilling for the people. Parents smiled appreciatively the next Sunday when they heard me calling their children by their first names.

Then came the summer vacation. The other hundred and more families had to be lined up for the census. Most of these come to the second chapel served by our mission about five miles away. Again the "Polaroid" Land camera proved invaluable. I did a lot more hiking this time. One morning I left the car along the highway about eight in the morning to start my trek along the mountain path, crossing streams, climbing up hill and then down dale and on and on till three in the afternoon, when I finally got back to the car to enjoy the sandwiches I had brought along for lunch. I had visited seven more families.

And so it continued for about three weeks, but in all my twenty-five years of priesthood, I never had a richer and more inspiring experience. The loyalty of these people to their padre, their generosity, cooperation, and homely hospitality were heart warming. I could expand indefinitely on this aspect of the experience, but that is not the purpose of my writing, viz., the value of the camera in this work.

A Good Introduction

With the picture of each family developed on the spot I had one of the best possible introductions to every member of the family at the house (more properly the poor hovel) in the background, an important part of the total family pattern. The catechists and I had an easy means of getting acquainted with every child and adult due for instruction. When I had to make follow-up visits to try to straighten out the marital situation in over thirty families, there was engendered an almost incredible mutual confidence in the fact that the priest knew the home and family he was visiting, and could salute father, mother, and children by name without further introduction.

The whole spirit in the mission has been transformed by the personal contact, but the camera played a most strategic part in the transformation. Despite all hints to the contrary, our Provincial was able to appoint a full-time

Correspondence

man to the mission at the end of the summer. Father Imhof, who is taking over the work, hasn't been able to find words adequate to express his gratitude for this preparatory work. Almost a total stranger, he has been able, to the astonishment of all, to begin his visitation of the homes almost as an old acquaintance, recognizing by name each member without introduction.

To me the whole thing seemed like an accident, just a routine in the intelligent planning of the work, but the more I look back over what happened, the more I begin to appreciate the urging of so many of my friends: "Why don't you write it up?" Well, this is it, with a hope and prayer that it may help others as it did me in furthering the cause of our Lord and His Blessed Mother.

Sincerely yours in Christ,
Edmund J. Baumeister, S.M.
Catholic University
Ponce, Puerto Rico

The Quick Mass

Editor, OUR SUNDAY VISITOR:

WHAT we lay people can't understand is that if the Mass is so important, then why do priests say it in such a manner as to give the exact opposite impression? The hurried, rush, rush, jet-propelled speed with which almost all of our priests say the Mass can make one wonder what will happen to the faithful. I think it has a lot to do with the fact that there are a considerable number of Catholics who do not even go to Mass on Sundays.

The Dialogue Mass would be the most effective and satisfying way

Just Published!

It's bound to make every reader think!

It presents the pros and cons of the practice of tithing. It aims to help eliminate the need for money appeals by the pastor; bazaars, bingoes and chance tickets.

The author is convinced tithing will work and prove a boon to the Church. Scriptural backing is cited plus actual and hypothetical applications in these modern times.

Here is an excellent booklet to be supplied to all your parishioners with your financial statements or just before Lent. An appealing title for more parish book rack sales too!

$6.00 per hundred

10c each / 5 or more, 8c each

from the Book Dept.
OUR SUNDAY VISITOR Inc.
HUNTINGTON, INDIANA

Advertisers
IN THIS ISSUE

American Express Company 193
Ave Maria Press 200
Benziger Bros., Inc. 255
Bozyk Mfg. Co., G. 256
Calhoun Company, L. A. 182
Casavant Freres Limitee 269
Catholic Church Extension Society 199
Catholic Mutual Relief Society 224-225
Char-Lite Mfg. Co. 254
Clermart 181
Conception Abbey Press 192
Crow Wing Garments 184
Emkay Candles ..... Second Cover
Fides Publishers Association 267
Finn & Associates, Thomas Richard 183
Francis Company, The Charles J. 187
Gale's Men's Shop 261
Gold Company, Hugo A. 178
Grace Plastic Laminating Co. 258
Herder Book Company, B. 257
Home Plating Company, Inc. 256
Institute of Spiritual Theology 263
John Carroll University 196
Lawson Associates Inc. 191
Mahoney, Wielert & O'Brien 259
Moore Company, E. R. ..... 3rd Cover
Muench-Kreuzer Candle Co. Inc, 2nd Cover
National Church Goods Supply Co. 189
Newman Brothers Inc. 268
Newman Press, The 188
Notre Dame Press 185
Oestreicher's 179
Old American Insurance Company 269
Our Sunday Visitor Inc. 254-265-271
Parsons & Parsons Company 258
Pierce & Co., M. H. 198
Publishers' Parish Service, ...186-192-266
Sheed & Ward Inc. 195
Shreve & Company 190
Strong Electric Corp. 186
S. V. D. Catholic Universities 194
Toomey Company, The R. J. 197-262
United Book Service 177
Will & Baumer Candle Co. Inc. Back Cover
Windowphanie Company 266

Correspondence

for the faithful to participate in the Mass, but how is this possible with the terrible speed with which priests skim through the Mass? The only way the layman can use the Missal at Mass is by copying the priest in a similar hurried and speedy lip-reading of the printed words with hardly any or no thought as to their meaning. At that, though, the layman ought to get more out of the words, since he does not have to translate first the Latin into English in his mind as the priest must if he thinks on the Latin words he reads. Will it be said: "These people honor Me with their lips but their hearts are far from Me"? From Father Mateo and other priests I learn of the importance of the Mass, but aren't the other priests aware of it? If so, why then are they in such a hurry to get it over with? What does he have to do that's more important than saying Mass?

And then there are the children. How tragic! They are taught of the importance of prayer, including the reverence and devotion with which they ought to attend at Mass. Wonderful! — but just about one attendance at an adult Sunday Mass can dispel any idea of its importance, and the prayers by priest and congregation contradicts any teaching to "say every prayer as if it were your last." We are breeding indifference and mediocrity. If speed is any indication of holiness, then we have nothing to worry about and the Church is indeed blessed with millions of untold saints.

Respectfully yours in Christ,
F. S.
Pennsylvania

MOORE Confirmation Robes

and Accessories

Confirmation Day becomes outstanding for young children dressed in these lovely scarlet and white Confirmation Robes. The ceremony takes on added significance; distracting style differences are gone and the children appear in equal becomingness. Expense is no burden because Moore Confirmation Robes are rented inexpensively for the days needed. The lovely Robes fit perfectly, arrive in plenty of time individually packaged for easy handling, and transportation charges are prepaid. Now in nationwide use by Catholic parishes of all sizes. Write today for complete information and illustrated brochure. Or request sample outfits; no obligation.

Ask for Catalog CC-12

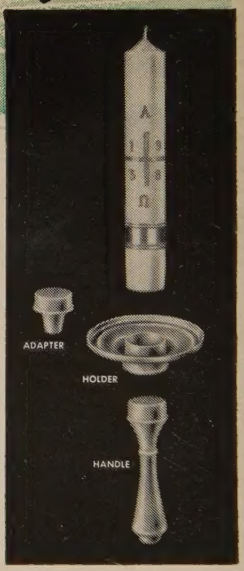
E. R. MOORE CO.

932 Dakin Street, Chicago 13, Ill.
268 Norman Ave., Brooklyn 22, N.Y.
1641 N. Allesandro St., Los Angeles 26

also makers of caps and gowns • girls' gym suits

New and Beautiful

For the EASTER VIGIL Ceremonies



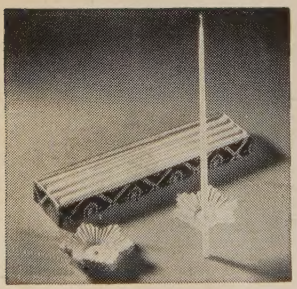
NEW PASCHALITE CANDLES add richness and beauty to the Easter Vigil ceremony.

Designed especially for use in the Holy Saturday Vigil, Paschalite Candles carried by acolytes or trustees become a rich counterpart of the Paschal Candle itself and add an appropriate touch of newness to this beautiful rite.

Made of 100% pure natural beeswax, decorated in red and gold raised wax ornamentation. The Paschalite is marked with the Cross, the letters Alpha and Omega and the numerals of the year. Size 9¾" x 1½".

PASCHALITES (packed in individual tubes 6 to a case) **$15.00**

PASCHALITE HOLDERS, HOLDER HANDLES, HOLDER ADAPTERS (packed 6 of each in separate box) **4.50**



HOLY SATURDAY CANDLES

Held by the Congregation During the Easter Vigil

Your parishioners can now actively participate in the Lumen Christi ceremonies with these Holy Saturday Candles. The source of their light is the Paschal Candle. To reflect its purity, it is only fitting that they also be of 100% pure natural beeswax.

Will & Baumer Congregation Candles are fashioned in the traditional cierge shape reminiscent of the early days of the Church. They are simple and safe to use and economical in cost.

Packed 24 to a box with 24 protective bobeches. Only $2.60 per box.

PASCHAL CANDLES with the Rubrical Insignia of the new Easter Vigil Rite. Made from 100% pure beeswax, carefully refined. Will & Baumer Paschal Candles are available decorated or plain, in many sizes. Ornamentation is raised wax and finest gold leaf. Both decorated and plain Paschal Candles are inscribed with an outline of the cross, the letters Alpha and Omega and the numerals of the year. Packed complete with incense grains, Paschal nails and marking stylus.

Place your Easter Candle Order Now to Assure Early Shipment

WILL & BAUMER CANDLE CO., INC.

Syracuse, N.Y. Established 1855

The Pioneer Church Candle Manufacturers of America

Purveyors to the Vatican by Appointment

Boston	New York City	Chicago	Los Angeles	Montreal
71 Broad St.	15 East 32nd St.	162 N. Franklin St.	924 S. Flower St.	12 Montee du Moulin Laval des Rapides